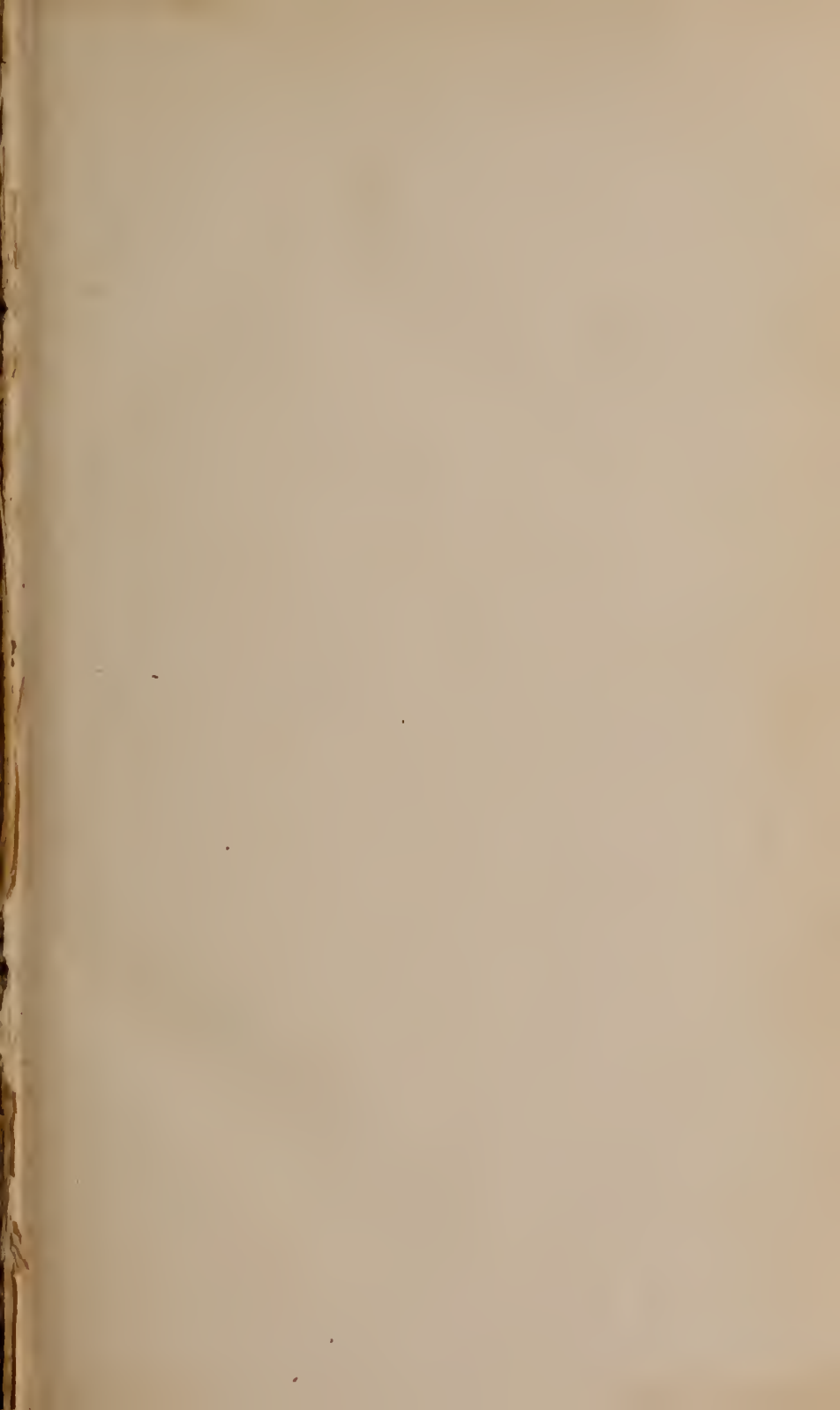


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BIRTHPLACE OF AMERICAN MISSIONS.



THE MISSIONARY HERALD.

VOL. LXIII.—AUGUST, 1867.—No. IX.



REMINISCENCES OF OLD LESTER.

BY THE HOME SECRETARY.

THOUGH the slave-trade has proved a curse to Africa, the bitter fruit whereof must remain long after it shall have been driven from the face of the earth, He who causes the wrath of man to praise him, sometimes makes it a blessing to its victims. Many a dark-hearted idolater has been stolen from his home, and, having experienced the horrors of the middle passage, been consigned to a life-long bondage; when, lo! it was by this dreary and devious way, as he afterwards learned, that he was to reach "a better country, that is, a heavenly."

I have occasionally spoken of an aged negro, whose acquaintance it was my privilege to make during a brief sojourn among the Choctaws, in February, 1848. Persons who have heard the statement, have urged me to give the facts to the public in a permanent form; but I supposed that such a paper could be prepared most satisfactorily after his death. Having ascertained, not long since, that he finished his course while the Choctaws were isolated from the North by the late war, (their loyal friends being too far away to save them from a compulsory alliance with the Confederate States,) I wrote to Messrs. Kingsbury and Byington for such facts, illustrative of his life and character, as they could furnish. Much to my regret, however, I found that my own notes, made during the single interview which I had with him, were more complete than any thing which they could give me.

Soon after reaching the station of Mr. Kingsbury, (who began his labors at Brainerd in January, 1817, and still survives at Pine Ridge, where I saw him,) he said to me, "Before you return to Boston, I want you to see Old Lester, a member of my church." "Who is Old Lester? I never heard of him before." "He is an old slave; and I do not know but he prayed the Choctaw mission into existence." "I shall be very glad to see him," was my reply.

A few days later, as we were riding from Good Land to Pine Ridge, he reined up at a house near which a low cabin had been erected. "Why do you stop here?" I inquired. "This is where Old Lester lives." After spending a few minutes with the Indian family which occupied the principal building, we repaired to the cabin. As we entered, my eye fell upon an old negro, his

form bent by the weight of years, and his hair partly white. As soon as he saw my traveling companion, he came forward and said, "Tank God, me see dee once more, Massa Kingsb'ry;" and he proceeded for some time to give expression to his gratitude for manifold mercies, in terms as hearty and devout as they were profuse and original.

I sat down by his side, and asked him to give me an outline of his personal history. His English was very poor; much of it, indeed, his wife, considerably younger than himself, was obliged to interpret for me. I ascertained, however, that his birthplace was in West Africa, two or three days' journey from the "river," (his term for the Atlantic Ocean,) where he lived till he was some twenty years of age. He knew nothing of God, he said, nothing of a hereafter. He did not know that he had a soul. He thought, when he came to die, that he should "rot in de ground," to use his own expression. All his people were in the same deplorable ignorance.

One day he was told that if he would go to another village, two or three miles distant, he should have some rum. He started on this foolish errand; but there were liers-in-wait, who seized him, and "sold him to the river" as a slave. "White people no catch me," he said; "we catch one 'noder." "Dey tie my hands," he continued; "me cry 'cause me lose fader, moder, sister; but it do no good. Me no saw dem any more."

He was brought to Savannah, before the slave-trade was abolished, and sold to a Georgia planter. In due time the merciful design of God in respect to him became apparent. On being questioned as to the manner of his conversion, he replied: "De ole black people tell me 'bout de Savior. Dey say, 'Lester, you wicked.' Me say, 'No; me no wicked.' Dey say, 'You no pray; you go to hell.' Me say, 'Me no go to hell; me rot in de ground.' Dey keep on talking. Den me feel me very wicked; me muss go to hell. But me pray to God. Me find de Savior." This event occurred, according to his chronology, in the year of the "great earthquake," or, as Mr. Kingsbury supposed, in 1811.

To show his joy in view of the wonderful change wrought in him, he said: "Me sorry when dey catch me; but me no sorry any more. De mittonary once ask me if me want go back to Africa. Me say, 'No,' cause wicked men dare.' Me glad me come here. Dey kill me in Africa, long ago, and me go to hell. Tank God, he bring me here! Me know 'bout de Savior now." "Are you happy, Lester?" I inquired. "Me put my heart on de Savior; den me happy. We hab noting. We go de same way we come. De world is noting. Me no want dis world any more. But me stay long as God please; when me die, no trouble more. No for my goodness, but for de blood of Jesus. Me black man; but de way de same to find de Savior as for white man."

Certain reminiscences, which Mr. Byington has kindly furnished, may be introduced in this place. "My first acquaintance with Lester," he says, in a recent letter, "commenced in the spring of 1821. I remember him well,—his manner of life and his prayers, though I resided near him only about two years. When I reached Elliot, on the Yalobusha, the missionaries spoke highly of his piety and his good sense." "Having heard and received the gospel in Georgia, he never failed in his prayers to remember his friends there. He would say, 'Lord, bless Christian friend clean to Georgia; be leaning-post for dem in de great day.' From Georgia he was taken to Tennessee. He told me that he

was sorry to remove there; for he was afraid that he should not hear the gospel any more. But he did hear it, and he was glad. His next change was to the Chickasaw Indians, in the State of Mississippi, where he was owned by a half-breed. There was no missionary near him, and he was sorry. But the Lord had compassion on him. 'Me hear no preaching,' he said, afterwards; 'so me pray de Lord to send me where me hear 'bout de blessed Savior. One day massa say to me: Lester, you go to my place on Yalobusha and work dare. Den my heart so glad! Me hear de mittonary was dare. So me come here; and now me hear de gospel all de time.'"

There was one incident in the life of Old Lester, which illustrates the unswerving fidelity and the true heroism of the man. From his own account of the matter, it appears that his Chickasaw master (in a drunken debauch, as I learned afterwards) commanded him to cease from praying; and he said at the same time, "If you don't stop, I'll shoot you." Promptly and firmly he replied, "Massa! Me muss pray; me can't lib widout pray." The loaded gun was ready; he was perfectly at the mercy of a reckless Indian; and he supposed that his final hour had come. But his Rock did not fail him! The gun was raised, sighted, fired. To his great surprise he found himself unharmed! "God keep me," was his simple explanation. But the master would not surrender his murderous intent. He repeated the command and the threat; but the undaunted negro had but one answer, "Massa! Me muss pray; me can't lib widout pray." The gun was loaded before his eyes. He heard the missile of death drop to its place. He could not hope to escape a second time; but he resolved, like the prophet of Israel who was cast into the lions' den, because he "prayed" as "aforetime," to be true to his Saviour, whatever man might do to him. The gun was raised and sighted again; but just as it was on the point of being discharged, a son-in-law of the Indian struck it up, and saved the negro's life. Anxious to know if this was the end of the story, I said to Lester, "Did your master try to stop your praying afterwards?" "No, Massa," was the answer; "he know do no good; he know he could n't make quit." "Here is the martyr spirit," I said to myself, "and God gave it the victory."

Remembering the declaration of Mr. Kingsbury, "I don't know but he prayed the Choctaw mission into existence," I put certain questions to him to ascertain just what he had done. The Choctaws and Chickasaws were originally one tribe; and they occupied the same district on this side of the Mississippi, where he first knew them, as they do now beyond the Mississippi. From the outset his heart seems to have been greatly burdened by their condition. He was the sole witness for the truth in all that region. Not a prayer did he hear from the lips of another, till he saw Mr. Williams, a missionary of the Board. But he had been pleading all along that, in some way, the gospel might be preached to these Indians. "How came you," I said to him, "to pray that the gospel might be sent to them?" "Why, Massa," he replied, "me pray for all de world." "How came you to pray for all the world?" "De Lord Jesus Christ put it in my heart. Nobody tell me pray for all de world. De Savior put it in my heart. He no come to die for one, but for de world, and me muss pray for de world. Me want ebry soul get hisself to heaben." "You are right," I said to myself; "the Saviour *did* put it into your heart. It was not by any process of reasoning, but by his constraining love that you were led to the conclusion

‘Inasmuch as Christ died for the world, the Church which he has redeemed by his most precious blood, should live for the world.’”

The missionaries appear, from the commencement of their labors among the Choctaws, to have had a very high opinion of Lester’s Christian character. It must have surprised them greatly, at the same time that it encouraged them greatly, to find that He who had given them their commission, had also sent a poor slave, once a benighted heathen, to be their pioneer and fellow-worker unto the kingdom of God. “He was the only praying man in the Choctaw nation,” says Mr. Kingsbury, “that we ever heard of.” “How much his supplications availed for bringing our mission into existence, can never be known in this world. It is certain that for a long time he had been pleading that the gospel might be sent to the people around him.” In truth, his love of prayer and his facility therein were remarkable. “We thought him a man of prayer all the day long,” says Mr. Byington. He used to visit the missionaries when they were sick; and on being requested to offer a few petitions before he left, he would comply, ignorant as he was, without the slightest hesitation. Some of his expressions became as a nail in a sure place; such as, “Lord, we see dis minute; we can’t tell for de next minute.” “Lord, have mercy on drunker-maker, and gospel-’buser.” “Help de mittonary put one foot ’fore toder, and preach de gospel ebrywhere.”

And his confidence that God would hear his requests, seems to have been remarkably childlike and unwavering. Mr. Byington once said to him, “Lester, you come here alone these dark nights; (the distance was two miles;) are you not afraid?” “What me afraid for? Me close to God.” “But,” Mr. Byington said again, “there are wolves and catamounts in the woods.” “Oh, me pray to God ’fore me start. Me tell him, me go see his servants, de mittonaries. Me ask him to take care of me till me come back. Den me come. Me not afraid; God take care of me.”

It so happened that in the larger house, occupied by the Indian family which I have mentioned, a child was to be baptized at the close of our interview with Lester. In due time, therefore, we all assembled for this interesting service. Mr. Kingsbury administered the rite, and then, turning to our black friend and myself, remarked, “I wish you to pray, both of you.” We knelt down, accordingly, and I made a short prayer. The old man followed. At least one half of what he said I could not understand; but one thing I did understand, and it has filled me with wonder ever since. Ten sentences, by actual count, had this simple but most suggestive ending: “Carry de gospel to ebry nasun.” How he did it, — by what subtle law of spiritual combination, by what divinely-imparted facility of arrangement, — I could not tell. I could only say, and I have no better solution now, “Such is his compassion for the heathen, from his personal knowledge of their wretched condition; such is his desire that He who died for the nations may reign over them, that in his mind the duty, the privilege, the blessedness of bearing to them the unsearchable riches of Christ take precedence of every thing else. His thoughts, his hopes, his longings, all centre in the enlargement and glory of that kingdom which is destined to fill the earth.”

Lester pronounced his benediction upon us, and we resumed our journey. But that humble cabin, with that stooping form, patiently waiting for the “house not made with hands, eternal in the heavens,” will never be forgotten till memory shall surrender its hold upon the past. Never before had I been so strongly

convinced of the inherent dignity and grandeur of thorough earnestness and thorough consistency in Christian living. Lester began life in the worst possible circumstances; and in many respects there was but little improvement in later years. But he had fallen in with those who were able to tell him, in their simple way, of the Saviour that he needed. And being taught of the Spirit, as well as born of the Spirit, he had embraced the scheme of salvation in all its fullness and preciousness, and — what is more difficult and rare — he had embodied it in his life. The faith which he received, had become a mighty transforming power. Men “took knowledge” of him that he “had been with Jesus,” and honored him accordingly.

THE HAY-STACK MONUMENT.

THE engraving presented as a frontispiece in this number of the *Herald* will be of special interest to many, because of associations connected with it. The prayer-meeting under the hay-stack — at which the special subject of conversation and intercession was the duty of the Christian church, without delay, to give the gospel to the heathen — is often referred to. It was held by Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byram Green, in 1806, in a field near Williams College, — at first in a maple-grove, then under the hay-stack, because of rain, — and the suggestions made, and the emotions awakened or deepened then, had much to do with the formation of the American Board of Commissioners for Foreign Missions a few years later, and so with all the work which that Board and other like Boards in America have done and are yet to do. Those suggestions were as the “handful of corn in the earth upon the top of the mountains,” the fruit whereof, even now, does “shake like Lebanon.”

The precise spot where this meeting was held having been identified in 1854 by Hon. Byram Green, then the only survivor of the “men of the hay-stack,” at the Commencement in August of that year the Alumni voted, that the grounds where Mills and his associates used to meet for prayer, and where the first American missions were projected, be purchased by the Alumni of the College, and be called “the Mission Park and grounds.” Accordingly ten acres of ground were purchased, including the place of the hay-stack, and the grove where the prayer-meetings were usually held; and in 1856, fifty years after the meeting by which that ground was specially hallowed, a grand Missionary Jubilee was held at Williamstown, — designed to be in that Park, though a severe storm rendered it needful to take shelter in the church.¹

The monument represented in the engraving has been recently erected, upon the spot where the hay-stack stood, at the expense of Harvey Rice, Esq., of Cleveland, Ohio, a graduate of Williams College. It was dedicated with appropriate and very impressive services on the 28th of July last. Addresses were made by Mr. Rice, the President, and Vice-President of the Board, Dr. Booth,

¹ Pamphlets giving a full account of this interesting Jubilee, with the addresses made on the occasion, may be had (now at a reduced price) of T. R. Marvin & Son, Boston.

one of the Prudential Committee, and Mr. Sanders, of the Ceylon mission. One of the speakers described it as follows: "As a specimen of fine material and artistic sculpture, it is strictly a Berkshire production, composed of Berkshire marble quarried at Alford, and wrought in the workshops of 'The Berkshire Marble Company.' Its shaft, cap, and base are square, its surface polished, its color a silver blue. It is surmounted with a globe, three feet in diameter, traced in map lines. The entire height is twelve feet. On its eastern face, and immediately below the globe, are inscribed these words: 'The Field is the World. Then follows a similitude of the hay-stack, sculptured in bold relief, and encircled with the words: 'The Birthplace of American Foreign Missions, 1806.' Beneath this appear the names of the five young men who held the prayer-meeting under the shelter of the hay-stack." The friends of missions will pray that, in accordance with a prediction uttered on that occasion, this hallowed spot may "become a place of delightful resort, full of sacred memories, which will accumulate and grow in interest with the lapse of time;" that every year may "bring within its inviting precincts hundreds of pilgrims, and every college commencement its missionary jubilee."

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

SIVAS.

(About 400 miles S. of E. from Constantinople.)

LETTER FROM DR. WEST, *May 23, 1867.*

Work of a Missionary Physician.

Among the "Miscellanies" in this number of the Herald there is an account from Dr. Greene, of Ceylon, showing in some measure what he has been able to accomplish for the good of the people among whom he labors, not merely by his own medical practice and the giving of religious instruction, but by the preparation of medical books in their language, and the scientific training of young men as physicians. This letter from Dr. West, dated at Erzurum, presents the greatness and importance of the work to which he has been called among a different people, but one perhaps equally wanting in medical knowledge and skill. Both communications are well calculated to encourage Christian physicians, of suitable age and acquirements, to engage in this work abroad. There is room, and a call, for many such in the mission fields, where they would not labor in vain.

"It has occurred to me that a brief review of my own work and experience, during the eight years past, might not be uninteresting to you, and might furnish material which would interest physicians, if not others, in the missionary work.

"Eight years ago the 5th of this month, I entered Sivas, an entire stranger and with no knowledge of the language of the country. The immediate reason of my visit there was on account of Mr. Parsons' family, who were needing the services of a physician. Within four or five days after reaching Sivas I had my little stock of medicines carried to the bookstore in the market, and I presented myself there every morning to see patients, who soon began to come in crowds. I could feel the pulse, look at the tongue, thump the chest, cut out tumors, &c., without any knowledge of the language, thus having the advantage of the newly arrived preaching missionary, who has to delay his work, in public at least, for a year or two, if not longer. I was soon able, also, to stammer enough Turkish to make myself understood in all necessary questions. In a short time I found myself carrying on quite an extensive practice, occupying the greater part of my time. In addition to

patients from the city, they began to come also from surrounding cities and villages. In August I was called to Tocat, about fifty-four miles distant, to see a patient in a wealthy Armenian family of that place. In the fall I was called to Cesarea, about one hundred miles distant. This city, with its surroundings, as you are aware, is much larger than Sivas. I should say that it was the centre of business for a population of 200,000. During my stay there, of nearly a month, a large practice opened on my hands. I have since been called there some six or seven times, sometimes being detained two or three months, and have always found my hands full of business. I have also been called more or less to Tocat, Amasia, Marsovan, Arabkir, Kharpoot, and Erzroom, all important inland towns. This is the first visit I have been able to make Erzroom, which is distant from Sivas, by the most direct route, 230 miles. If a missionary family remains here, it would be desirable that a physician also should be sent to the place. Of course it would be impracticable for me to look after the family at such a distance. I have also been called to Adrianople, Nicomedia, Malatia, and other places of minor importance, besides other calls which I have been unable to answer. These visits have been mostly for missionaries, some for wealthy natives. So now, after a residence of eight years in Asia Minor, I find myself acquainted with quite a portion of it, and instead of being unknown, as I was when I entered Sivas, I have many friends there and in the surrounding region, and in those cities which I have visited most.

“It would be out of place here to undertake to give any thing like a resumé of the principal medical and surgical cases that have fallen under my notice. I will mention a few of the most important surgical operations. I have performed the operation called lithotomy 59 times, and herniotomy 8 times. I have had several hundred operations for various ophthalmic diseases, which are very common in this country. Of these the most have been for the diseases named as follows: entropion, ectropion, cataract, and pterygium. I have also had occasion to extirpate

many tumors, of various sizes and descriptions; to perform tracheotomy, paracentesis thoracis, paracentesis abdominalis, various amputations, and orthopedic operations, as for hare-lip, club-foot, &c. In fact I have had to do with pretty much the whole catalogue of surgical diseases. The experience of these eight years has been in the main one of laborious professional work, and I have often had the pleasure of seeing that work crowned with success.

“In looking over my experience, I can see some things which tend to discourage one of my profession in carrying on his work here, annoying and at the same time amusing. One thing is this: The oriental has been so accustomed, from time immemorial, to resort in sickness to prayers, incantations, and charms, that he expects the physician to work, as it were, miracles, and to remove long-standing, chronic diseases, by two or three draughts of his magic potations; and when he does not see this accomplished at once, he infers that the medicine is of no use, and immediately resorts to something else. As a result, we see the people frequently changing their medical adviser, sometimes half a dozen times a week, besides resorting to every new device they hear of, be it nostrum or witchery, and then, in the end, declare that they have tried every thing to no effect, whereas they have faithfully tried nothing. This I see more in those parts where medical science has been least known. This is not surprising, and like many other errors, must be patiently lived down.

“Another discouragement is the stupidity of the people about understanding and following directions. I have often known this to occur: Taking for granted that if a small dose is of service a large one will be much more so, they take several doses together, so as to get well at once,—pretty much like the Golden Egg fable, and with a like result. For example: I recollect, when I first came to Sivas, giving a patient a bottle of cod-liver oil, which was to last him some time, and seeing him march in gravely the next day, stating that he had taken up all the medicine and received no benefit; a more harmless exper-

iment than some others that have fallen under my notice. Some seven or eight years ago, attending a man in Sivas, sick with inflammation of the lungs, I had ordered my apothecary to prepare some cooling powders, and a paper of mustard, to be applied in the form of poultice to the chest. Next day, on my visit to my patient, instead of finding him in a perspiration and his fever cooled down, as I had hoped, I found him parched with burning fever. On examining into the reason, what was my dismay to find that he had taken up pretty much all the mustard prepared for the poultice! The man who came for the medicines having, through negligence, left the powders in my shop, had concluded that the mustard was to be divided up and given every hour; and thus, adding fuel to the flames, he came pretty near burning up the patient. I will mention one more case in illustration of their blunders. About seven and a half years ago, I was attending an Armenian in Sivas for chronic dysentery, and was giving him powerful astringents. One day, on going to see him, I found his servant quite sick, and inquiring into the cause, I learned that the day before, being sent to my office for the astringent powders his employer was taking, the man himself, quite out of sorts from constipation, concluded that he must need medicine too, and reasoning that the remedy was in his own hands, swallowed some of the powders, making out quite the reverse of a homeopathic dose,—although unconsciously following one homeopathic principle,—and with any thing but a gratifying result.

“Another discouragement we meet with is the failure of the people to carry out directions as to diet and regimen, both under medical and surgical treatment, and thus spoiling our most careful efforts for their recovery.

“But all these, and other discouraging things, which I have not time to mention, are changing year by year for the better, as medical science becomes better known. And we have some counterbalancing advantages over many of our brethren in our own land, which I have not time, and in fact do not need, here to ex-

plain in full. We have a more independent position here than they, and strange as it may appear, we have less quackery to contend with. I had intended to give some account of the physicians of this country and my own efforts towards medical education, but must defer it until another time. I hope soon to do so, and to relate also my experience as to the opportunities for Christian effort which the physician enjoys in this land, and which, of course, together with the fact that the missionary needs his services, is the main thing that brings him here in connection with a missionary society. I wish also to allude to some progress in the missionary work that has fallen under my own observation. But I will close now, only saying that, notwithstanding my many shortcomings and failures, which have caused me much pain, I have thanked God continually since I set foot in this land, for the work which he has permitted me to do, and for the still greater, because spiritual, work which he has permitted me to see; and that I cannot doubt that I myself have been guided and blessed of Him, in answer to prayers of Christian friends and kindred; and that I have also seen the finger of God writing the doom of Satan's empire on the walls of this land.”

ESKI ZAGRA.

(European Turkey, 200 miles N. W. of Constantinople.)

STATION REPORT.

LITTLE has appeared in the Herald, for some time past, respecting the stations in the Bulgarian portion of the Western Turkey field. The brethren at those stations have been called to labor in “the day of small things,” waiting and hoping for fruit in the future, but having little of special interest in the present to relate. The annual reports, however, of two of these stations, read at the recent meeting of the mission at Constantinople, present matters of decided promise. The following extracts from the Eski Zagra report are of this character. Some who have been or now are in the girls' school, it will be seen, give evidence of religious princi-

ple which can stand fast under sore trials and temptations, and which can hardly fail to exert a happy influence; while in other cases, also, there are indications of good.

Spirit of Inquiry. "A review of the past year tends greatly to confirm the hope expressed in our last report, that a real spirit of inquiry has at length been aroused among the people for whom we labor. The moral stupor, which for so many years has taxed our faith and at times almost caused us to despair, seems to be yielding to the awakening power of the Word of God. The sense of security, which has hitherto remained undisturbed by the plainest presentations of the truth, is giving place, in some minds, to disquieting doubts and disturbing fears. The truth is not only being better apprehended by the intellect, it is also impressing itself upon the heart and conscience. It is becoming more and more evident that the efforts of preceding years, hitherto seemingly so barren of results, have not been put forth in vain. The seed sown has not all fallen by the wayside, and indications multiply that the harvest time approaches. While we would not speak too confidently, nor attach undue importance to the awakened state of feeling in different parts of this field, we cannot refrain from expressing our conviction that we have entered upon a new stage of our work, and that this awakening, though neither so extensive nor thorough nor spiritual as we have hoped for, is real, and gives much promise for the future. We believe that the Lord has actually begun a good work among this people, and believing this, we also believe that he will carry it on. We are, however, again compelled to report, that apart from the school, little visible progress is being made in Eski Zagra.

The Girls' School—Trials of pious Pupils. "The Lord has continued to show favor to our school. The number of pupils remains about the same as last year. More could not be comfortably accommodated in our present quarters, nor could a single teacher properly take charge of a larger number; but the timely arrival of

Miss Norcross to be associated with Miss Reynolds, taken in connection with the numerous applications now being made for admission into the school, seems clearly to indicate that the time has come for enlarging our borders. While there has not been any very marked religious interest in the school during the past year, we have not been left without evidence of the Spirit's presence, with converting and sanctifying influence.

"The parents and other relatives of one of our assistant-teachers have made strenuous efforts to force her back into the old paths, but she has steadfastly held on her way. Two others of our most interesting pupils have for two years past been leading a very trying kind of life. One of them left the school more than a year since, but the other continues to attend, and is the best scholar in the school. They both possess more than ordinary intelligence and amiability of character. It is now more than two years since they heartily devoted themselves to Christ, and from that time to the present their devotion to him has never seemed to waver. Their step-mother is a strong-willed and ambitious woman, who cannot bear the disgrace which she fears will attach to the family in case they continue to renounce the faith of their fathers, and she persists in her efforts to drive them back into the fold which they have left. The younger sister was taken a few days since into a room where many of her relatives and a priest were assembled, for the purpose of extorting from her a renunciation of her faith, and of compelling her, as it were, to make the sign of the cross. She was told that she would either have to give up or die; that they would give her no peace so long as she persisted in her present course. But the Lord sustained her. They resorted to entreaty, and besought her merely to make the outward sign, telling her that she need not in her heart believe in it. But their seductions were as unavailing as their threats. It is more than a year since she left the school, and though, during this time, her closet, her Bible, and the conversation of her sister have been her only means of grace, it is evident that in the midst of this distracting and wear-

ing domestic persecution, a Christian character of unusual loveliness is being developed. She is as frail as a lily, but the strength of the Lord rests upon her.

Another Case. "The pupil who left the school a year and a half since, to engage in teaching in a Bulgarian school, and of whom mention was made in our last report, still retains her position as teacher. Unaided except from on high, she has fought a good fight during the past year. The parents of her pupils complain because she will not conform to the rites and ceremonies of their church, but the trustees of the school, not wishing to lose her services, have been wise enough not to make conformity a condition of remaining in their service. Her parents have forbidden her visiting the missionary premises, but they have not been able to separate her from her Lord, nor to prevent her laboring for the spiritual good of her pupils. Although she has been occupying, for more than a year, a position beset with temptations, and has been in a great degree deprived of the sympathy and advice of Christian friends, we still hear from her that it is well with her soul. Thus the brunt of the battle in this place is being borne by these youth, who from their sex and inexperience seem to be so poorly fitted for the contest. But the Lord chooses the weak things of the world to confound the things which are mighty, and out of the mouths of babes and sucklings he perfects praise.

Inquiring Young Men. "We are interested in the inquiring spirit shown by several village youth, who are pursuing their studies in the Bulgarian school in this place. Some months since, one of them, convinced of the errors of the Greek church, and desirous of obtaining further religious instruction, left the Bulgarian school and entered the mission school at Philippopolis. We have just learned from his companions, that upon his return to his village to spend the vacation he stood up for the truth, and in a public discussion silenced an opposing priest with his arguments drawn from the Bible. Three others of these young men now think of

following his example and entering the mission school."

Encouraging indications at several villages are noticed, and at the close of the report it is said : "Thus is Providence preparing the hearts of the people for the preaching of the gospel. Hitherto the missionary has had but very limited access to the people, and there was comparatively little profit from touring; but now, through the distribution of books and tracts, and through the labors of faithful native colporters, the way has been prepared for the labors of the missionary. The nature of our work is being better understood; prejudices, to a considerable extent, have been overcome; and a desire has arisen in the hearts of some to hear the truth."

PHILIPPPOPOLIS.

(European Turkey, 225 miles W. N. W. of Constantinople.)

STATION REPORT.

As at Eski Zagra, specially in connection with the school for girls, so at Philippopolis, specially in the institution for young men, the missionaries, during the past year, have seen much to encourage them in their efforts for the spiritual good of a people most of whom, as yet, close their ears against the truth. The report of this station says, respecting

Religious Interest in the School. "We have to say, with glad hearts, that the Holy Spirit has evidently been with us much of the time during the year, and that the general progress we may now record is far greater than we have been able to mention at any previous meeting of the mission. The attendance of Bulgarians upon the regular religious exercises at the station, during the year 1866, averaged, on Sabbath morning, 23; at the afternoon Bible-class, 15; in the evening, 15; and at the Friday evening prayer-meeting, 16. No special religious interest was manifested during the summer, but near the beginning of the fall term of the school, in

September, a student came to one of the missionaries, and with violent weeping for his sins, asked what he must do to be saved. He soon found peace in believing, and since that time has given as good evidence of a renewed heart as we could wish. He has been most zealous and untiring in personal effort for the salvation of souls, both in the school and in the city. We received him to the communion in March. Three or four other students were at the same time so awakened as to resolve, and pledge themselves to each other, to live Christian lives. Our assistant-teacher, who has a strong mind, though, hitherto, as he says unwillingly, somewhat skeptically inclined, seemed early in the winter to be so free from doubts that, his whole deportment otherwise having for many months been satisfactory, we urged him to take that definite stand for the truth which only a public union with us at the Lord's table would manifest. He did this, and since then, his influence on the Christian sentiment of the school has been decided and excellent. During the months of January and February the interest in the truth, and apparent desire to yield to it, shown by a good number of the scholars, both in the public exercises and in private conversations, left us no doubt that God was working in their hearts; and we trust that only the confirmation which time alone can give to present appearances is wanting, to lead us to invite three or four of them to partake with us of the emblems of the Saviour's love.

¶ "Three young men from the city, one of them formerly connected with the school, are regular attendants upon our Sabbath exercises, and are commonly known and designated as Protestants. But though they have suffered some persecution, we have not assurance that a genuine heart-work has been wrought in them.

"The number of pupils in the school has been gradually increasing since the last annual report. It was then stated at ten, and this was the number through July. In September it was fourteen; in October sixteen; in November eighteen; and in January and February twenty. The present term opens with eighteen. With so many new scholars, the general

condition of the school has been more backward than it was a year ago; though the deportment of the students, and their attention to study, have been very good.

Labor in Villages. "During the recent vacation, a beginning has been made of individual effort for the spiritual good of the people of the city, by visiting them at their shops and places of business. Except for the loss of time, through numberless interruptions in such conversations the success of this effort has been good. Our greatest encouragement, however, in such work, has been in the larger villages of our field. The amount of time spent in touring during the year, has been 68 days. . . . Our village work seems now to have taken such a hold of the people, that any thing like an adequate prosecution of it will require the time of one missionary for thirty Sabbaths in the year."

Encouraging indications connected with this village work are noticed, mention is made of the work of *colportae* by students and others, and the report closes thus:—

"We have briefly sketched the indications of progress which we see in the present religious character of our schools, in the incipient interest in the truth manifested in the city of Philippopolis, and in the growing spirit of inquiry in the outstations of our field. We think we have abundant reason to thank God and take courage. If he permits us to prosecute this work as we hope to do, and more than all, if he sets the seal of his approval upon our efforts, we ask no happier or more useful life than the future holds out to our prospect."

SMYRNA.

(About 200 miles S. W. of Constantinople.)

STATION REPORT.

School. Some paragraphs in Mr. Van Lennep's report of the Smyrna station should find a place in the Herald. After mentioning Smyrna as "probably standing higher than any other place in Turkey with regard to schools and institutions of learning," and noticing some which are

under the charge of and sustained by European Protestants, he says :—

“The efforts of our missionaries to establish schools among the Armenians, had, heretofore, met with little encouragement; the largest number, we believe, ever got together in the course of the last fifteen years, being 17 pupils. We had observed that many Armenian children spent the day in the streets, and it seemed to us that they might be induced to attend school. They were the children of the poor, and were refused admission to the national schools on account of their ragged condition. Our Bible-reader from time to time reported her visits to the poor who reside in khans, built since the great fire, by public charity, where they pay but a nominal rent. These people received with pleasure and joy the consoling doctrines of the Word of God, and often expressed their anxiety for their children, who were growing up in the street, in the practice of every vice. Last October, therefore, we opened a school for the benefit of ragged children. Having no other place, we made use of the chapel for the purpose. We began with three children, and they have steadily increased, the school growing in favor with friend and foe. It soon reached the number of 80, and as it has become inconveniently large for one teacher, we have been obliged to reject applications which would have swelled the number to 130. We now propose to apply for the means to support an additional teacher. The popularity of the school is such that there was quite a movement among the children of the national schools, both boys and girls, rich and poor, to come to us. Foreseeing that jealousy would be excited, giving rise to opposition, and perhaps to the closing of the school, we made it a rule that children should not be admitted from other schools without pay; and we thus in great measure prevented their admission, and averted the impending storm.

Opposition. “It could not, however, be expected that our success would long allow

Satan to remain quiet. The Armenians usually become devout about Easter time, and they show it by intolerance and persecution; and so it occurred with us. The names of the scholars were written down, and the children were called before the priests and threatened. Articles were published in the paper, lamenting the advances of Armenians toward Protestantism. The parents were told that in case they did not send their children to the national schools they would be turned out of the khans, and omitted in the gratuitous distribution of rice and flour at Easter; and some of the children were even dragged by force to the Armenian school. We had, fortunately, already given notice of an Easter vacation, and thus the storm blew off. A few of the parents sent their children to some friend's shop, and told the priests that they were going to learn a trade. Others told them that as long as the rich sent their girls to the deaconesses they would send their children to us. A poor man, a hamal, was put in prison by a priest, who tried to make him promise not to send his children to us. He made a sensible reply. Pointing to the rope which, as a hamal, he habitually carried around his neck, he said: ‘Do you see this rope? It is to save my children from carrying it that I send them to school. They go, not to learn to walk to and from the school, but to be taught. Teach them in your school and I will send them to you; otherwise I will send them where they will learn. You can keep me in prison, for you have the power; but I tell you that, even in prison, it is I who will have to decide where my children are to go.’

“We were thus enabled, at the close of our vacation, to resume our school as before. We have had several Turkish and Jewish children, and they learn the Bible questions, and hymns, just like the rest. Their attachment to the school is very marked. We now hear our hymns in many houses as we pass along the streets, and they are even sung in the streets themselves.”

MARSOVAN.

(About 350 miles east of Constantinople.)

STATION REPORT.

FROM this report also some paragraphs are given, which will not fail to interest the reader.

Labors. After presenting a somewhat detailed view of the station field, which, "though not as large as that of some other stations, is yet considerably larger than the State of Connecticut, — bordering on the Black Sea, and extending inland a distance of five day's journey on horseback," the report states: —

"This then is our field. It hardly need be said that the cares, consultations, labors, correspondence, and travels connected with a proper superintendence of the work in these twelve preaching centres, (while as yet there is not an ordained or educated native preacher in the whole field save the assistant-teacher of the theological school,) engross our thoughts, and demand more than the best use of all our powers. To improve the golden opportunities for preaching the gospel; to provide suitable shepherds for all these little flocks; to supply the demand for Bibles, tracts, and '*Avedepers*;' to collect inventories and revise them, make remittances to helpers and teach them how to keep accounts; to hunt up, rent and repair houses for them, and for schools and public worship; to train the congregations into habits of voluntary charity, (the people have always been accustomed to yield only to force); to solemnize all the marriages, near and far; to draw the young into our schools; to maintain friendly offices with the civil magistrates for the sake of our often-oppressed people; to care for the sick; and withal to keep but an imperfect oversight over the church and congregation in Marsovan itself; these, and many other like duties, cares and responsibilities, unceasing as the flow of a river, are as exhausting as they are blessed. But the work is growing lighter. The foundations have

been laid; the field is marked out; the people are learning to manage their own concerns; and we already anticipate the day — would it were nearer — when the theological school will give us a body of earnest, self-denying, working evangelists, sufficient in numbers to meet at least the most urgent demands.

"*Self-support*" by the Churches. The great importance of bringing forward suitable helpers is noticed, and the importance of effort on the part of native Christians to sustain their own institutions; and some reference is made to what they are already doing, in this regard, in the Marsovan field.

"It is something that the Protestants in Marsovan, few of whom can afford a glass window in their houses, support entirely their own school, that they are ready to pledge a third and perhaps half the support of a pastor so soon as a suitable man can be found, and that they are even now summoning their energies to undertake building a meeting-house, certain devout women having begun already to bring their freewill offerings for this end. It is something, that a band of Greek disciples in Unieh, casting off the superstitious and idolatries of the mother church, and bearing up under strong opposition and severe, persistent persecution, without any competent leader, should have provided a house of prayer, procured a teacher, and sustained a school for more than a year, with but a pittance of aid from us. It is something, that a few poor farmers in another place, with help to the extent of one Turkish lira (\$4.00) only, should have built a meeting-house from the very foundations, (rude though it be,) and then sent a distance of three days' journey for a theological student to come and preach to them; when as yet they had been enlightened only by the Word and the Spirit of God. These are but the beginnings of things. If they be attended with the Divine blessing, what may not the end be? All things considered, the Marsovan field never was in a more flourishing condition than at the present moment."

Central Turkey Mission.**AINTAB.**

(About 90 miles E. N. E. from Scanderoon.)

LETTER FROM MR. SCHNEIDER, June 30, 1867.

AFTER the annual meeting of the mission, Mr. Schneider visited several of the out-stations of Aintab, and spent a few days at Aleppo. He states that at Birejik "the church adopted the principle of contributing a tithe of income;" at Jibbin, "three persons were added to the church, four children were baptized," and the people have purchased ground for a chapel; and at Killis they are "building a parsonage." Respecting some other places his statements will be given more at length.

Aleppo—A Mussulman Inquirer. "At Aleppo we spent a few days very pleasantly. We had communion on the Sabbath. Two new members were received, and two children were baptized. There was a large audience, many of whom were new hearers, and there was very close attention to the preached word. As these ordinances had not been administered there for a long time, the occasion was one of more than ordinary interest. We cannot but believe that the influence of our visit on the church and community, and the cause generally, will prove beneficial.

"Among the hearers, both in the morning and at the administration of the supper in the afternoon, was an inquiring Mussulman. The subject of the morning sermon was particularly adapted to the state of his mind. He says he is in search of the true faith—of real, vital godliness. The real nature of this, in distinction from the dead forms and ceremonies so abundant in these Eastern lands, and so generally regarded as all that is implied in religion, it was the object of the discourse to point out and illustrate. He listened with the most fixed attention, his eyes being riveted on the speaker, and never removed for a moment from the beginning to the end of the sermon. He was evidently much interested. I have no doubt we shall hear from him again. He says that

many other Mussulmans in that city are in the same state of mind.

"Both Mr. Perry and myself were deeply impressed with the desirableness—the urgent necessity—of the permanent preaching of the gospel in that centre of influence; and I think all the members of the mission have the same views on this point.

Good News from Hassan Beyli. "But the most cheering news is from Hassan Beyli. The native helper there has just come here on some business, and he gives us the most animating accounts. It is now about five months since he went thither. On his arrival he found some 25 or 30 Protestants; whereas now there are 140 or 150 souls, small and great, there having been a recent addition of 12 families. He thinks that about twenty of them are truly pious, and of about 10 others he has considerable hope. They have given him hardly any rest, day or night, so many have been their inquiries after truth and salvation. They meet for worship three times on the Sabbath and three or four times during the week. They seem to have a remarkable spirit of prayer. A few days since several of them spent the night in a certain place, and on being inquired of as to how their time passed, the reply was that eight prayers were offered by them. Often in the fields they engage in prayer; and when questioned as to the nature of their requests, they say that they intercede for the Holy Spirit. It does, indeed, seem that His gracious influences have been abundantly bestowed, and a most interesting work is in progress there. Our native brother says that he is amazed at what he beholds, declaring that he could not have taught them what they seem to have learned, but that they must have been taught by the Spirit. All their conduct seems to prove this. They have bought a lot of ground for a chapel, and are now bringing the timbers wherewith to build it from the mountains; and they have also promised to give liberally of the fruits of their fields to support the preaching of the gospel. I doubt not they will cheerfully contribute a tithe of all the products of their soil.

"All this is truly full of encouragement. When the heat of the summer is over we hope to go there and form a church."

Nestorian Mission — Persia.

OROOMIAH.

(Near Lake Oroomiah.)

LETTER FROM MR. PERKINS, May 2, 1867.

THIS is the "monthly letter" from the Nestorian mission, but it is understood that the letter for May shall "take a general survey of the work for the year preceding." The extracts now presented (extracts only can be given) will therefore be somewhat more comprehensive in statement than might otherwise be expected.

Encouragements. "I may say in general, that we have seldom had greater encouragement in our labors than during the past three months. The statistics of our work are found in our annual schedules, so far as *figures* can give them. But hardly any fallacy could be greater than an attempt to subject moral estimates to the dry, cold calculation of numbers, especially in matters so eminently spiritual as those involved in the missionary work.

"Beginning with my own duties, I may state that while my particular department is the press, I also have charge of seven villages, (in which there have been six schools during the winter,) with two helpers, one of whom teaches in the male seminary during the winter months. In one of these villages, Seir, there has been a precious refreshing from the presence of the Lord during several of the past weeks, in connection with the revival in the male seminary. Several backsliders have been reclaimed, and some, I trust, who were afar off, have been savingly affected. In the large village of Degala, there has been considerable increase in the number of hearers of the word. There has also been encouraging advance, there and elsewhere, in the direction of self-support. The schools, in the two villages I have specified, are wholly sustained by the people.

The Press. "Our press is occupied one third of the time in printing our monthly paper, the 'Rays of Light,' which contains a great amount and variety of matter, and is very useful. It would equal in amount, annually, an octavo volume of 384 pages."

Somewhat extended statements are made respecting other operations of the press, the writer's own labors in preaching, teaching in the seminaries, superintending labors of the Bible-women, &c., and he then passes to "hardly more than enumerate the various departments" of Mr. Coan's work.

"Refreshings" in Villages — Death of a Helper. "Several of Mr. Coan's villages have been visited with refreshings from the presence of the Lord, during the period under review, two in particular, viz., Cowsee and Geog Tapa. Eight persons were received to the communion in the last-named village two weeks ago, and as many more are candidates. Nine were admitted to the church of Cowsee and the adjacent villages a week ago, and as many more are candidates there also.

"One of his promising young helpers has recently died, Deacon Abraham, leaving precious impressions on Nestorians, Armenians, and Koords, of his faithful labors for their benefit in the dark field he occupied, and a calm, peaceful, triumphant death-bed testimony to the supporting and comforting presence of Christ, while passing through the dark valley."

The Mountain Field — The Male Seminary. The labors of Mr. Shedd are next noticed, "who has been yet more onerously worked," in his superintendence of the mountain field and of the male seminary, in the absence of Mr. Cochran.

"The general state of the mountain field is hopeful for so rough, wild, and ill-governed, or rather, ungoverned a country. There are now rumors afloat that the Turks purpose to rouse the fanaticism of the Koords against the Nestorian district of Tekhoma, as they did against that and other districts twenty-five years ago; which would not be very strange, in their apprehension of losing their Christian subjects in European Turkey.

"Mr. Shedd's superintendence of the male seminary (in which he has been not a little assisted by Mrs. Shedd) during the past two years, has been eminently successful, and rich blessings have crowned his labors there. We have seldom enjoyed a more precious revival than the Lord has vouchsafed to this 'school of the prophets,' during the past winter. And the anniversary exercises of the seminary, which recently occurred, reflected the highest credit on teachers, pupils, and superintendent. Four theological students were graduated on this occasion, and three academical scholars completed their course, all of whom are promising young men.

"An exercise of unusual interest, pertaining to this anniversary, was the occupation of an evening by an able and very interesting address from Deacon Yonan, my assistant in the department of the press, which deeply impressed his large audience. His theme was *Moral Science*; and having been engaged on the translation of Dr. Wayland's work on that subject, he was able to present that theme, which to most of his hearers was altogether abstract and obscure, as well as novel, with the admirable clearness of a master. He is the best writer, and perhaps the best thinker, of the Nestorians now living."

Mr. Labaree's department, it is said, "embraces 17 villages, some of them quite large, and 16 helpers. He also has charge of the Armenian work, both in Oroomiah and Salmas," and of the "Mohammedan department." He states, in his report to the mission: "I have attended four communion services, in which five persons were received to fellowship, viz., four in Sherabad and one in Vazerova. Seventeen persons, in different villages in my district, are candidates for admission to communion." Mr. Perkins adds: "Since this report was submitted, 15 persons have been propounded for admission to the church in Supergan, and others, as fruits of the recent revival there, remain to be examined. There are thus 37 hopeful converts reported in Mr. Labaree's district, for the last part of the year under review. In the small village of Vazerova, one of

those above named as blessed with a revival the past winter, between 30 and 40 dollars have just been subscribed for the support of the gospel, — as truly from the *depths of poverty*, on the part of believers there, as was the case with the Christians of Macedonia in the days of Paul."

The Female Seminary. After noticing the studies, labors, and plans of Dr. Van Norden, since his arrival at Oroomiah, reference is made to the female seminary, and extracts are given from Miss Rice's report. Respecting religious interest she states: "All of our pupils were more or less interested for the salvation of their souls the last term, some of the Christians were very much revived, and a few souls, we trust, have passed from death unto life. The labors of the evangelist, Priest John, in two short visits, have been very acceptable and profitable; and the daily evening prayer-meeting, held through the winter in our dining-hall, and very fully attended from without, has been a rich and constant means of grace. We have been very much interested in two cases (from the distant shores of the Tigris) of continued and apparently very thorough conviction, and we have more confidence in conversion following such experience than when there are sudden professions of hope without self-examination or counting the cost."

Mr. Perkins remarks: "This highly favored seminary is well fulfilling its glorious mission for the Nestorian people, and indirectly far beyond them. I was deeply impressed with this, on recently meeting one of its former pupils, a daughter of Priest John, the evangelist, who is the wife of the principal Armenian, a *melek*, in the province of Salmas, — a position of great influence and usefulness, which she adorns with the consistency of a devoted Christian. She has learned to read, speak, and write the Armenian language, and uses it effectively as a medium of religious instruction. Her sister, also a former pupil of this seminary, is the wife of Deacon Hoshaba, one of our Nestorian helpers in Salmas, and though possessing less talent, is not less excellent and estimable as a

woman and a Christian. Well may those who toil for 'Woman and her Saviour in Persia' rejoice over such fruits of their labors.'"

LETTER FROM MR. COAN, May 20, 1867.

THE extracts which will be presented from this communication relate to different matters from those noticed by Mr. Perkins, and in some respects present a much less pleasing aspect of affairs. Yet the writer sees light in the midst of much that is dark; and the Christian public should have such a knowledge of facts as will enable them to sympathize with the missionaries in their trials as well as their joys.

French Papists. "The Papists have been very active the past winter and spring. Their tactics have been to scent out worthless, base persons in the villages, who had a feud to settle, or a debt to repudiate, or a quarrel to raise, and by proffered aid with the authorities,—who are always susceptible to bribes,—and large promises (never to be fulfilled) of material assistance, and by an immense amount of boasting, to bring them over to the confessional, to curse Nestorians, and call Mary the mother of God. The new convert is not slow to make use of his newly acquired protection, and gets up a quarrel, in which, backed by the Frenchmen, he usually comes off victorious.

"In one of the Nestorian villages they have thus obtained a footing, and driven the evangelical party from the church, to which the old party freely admitted them. They claim, that if the evangelicals are admitted to the old church the papists must be also, with all their abominable pictures, &c., and the new agent, bribed by these unprincipled men, decides in their favor, notwithstanding the old priest protests and claims the right of choosing his own friends, and of saying whom he will receive into his own house.

Persecution. "In another village, a strong effort has been made to eject our helper, Priest Yacob, whose labors have

been very much blessed, especially the past winter. The chief of the French Lazarists visited the village and filled the mind of the young son of the master with all sorts of stories, and incited him to acts of persecution. A pretext was sought and found, and a recent convert was tied up and unmercifully bastinadoed, and required to promise no more to frequent the place of prayer. The young man stood firm, and the friends of the priest declare that if he is ejected they will go too.

"In two other villages they have done their best to prevent the people from building a church until they would promise to let them use it. In still another village, a vile tool of theirs, a murderer, has appropriated the Nestorian church, built mostly by the man he last summer murdered. These things are trying to the patience of the people of God, (but doubtless the trial is needed,) and they are annoying in the extreme to us. One sinner thus destroys much good, but in the end the gospel triumphs, and the enemies of the cross are put to shame.

Civil Affairs — Oppression. "I am sorry not to be able to report an improved civil condition of the Nestorians. Oppressions were never more rank. The Agent sent here by the Government, to protect the Christian subjects of his Majesty, has been able to do next to nothing for their relief. His Excellency, Mr. Alison, of the British embassy, has been, and is now, doing all he can to bring about some amelioration in their condition; but the masters bribe the authorities, and thus nullify all efforts in behalf of the poor people. I think I have never known so great uneasiness, and such a state of unrest among them as there is at present. They seem to be weaned even from the churches of their fathers, from the graves of their kindred, from the home of their childhood, and youth, from their beautiful and pleasant fields and vineyards, their orchards and gardens, and sigh to escape to some asylum where their homes may not be polluted by the beastly lusts of brutal Mohammedan masters and their viler servants and underlings, who lie in wait continually to waylay and kidnap their wives

and daughters, thus not only robbing them of their dearest treasures, but also, by Musliman law, sequestrating their estates. Hopes so long deferred have made their heart sick.

Religious Prosperity. "It is a blessed privilege to point these sons of affliction to a better world. Notwithstanding these obstacles, the gospel is preached, the Word of God is taught and read in the schools, converts are multiplied, and the church is enlarged by accessions at nearly every communion. The religious interest still continues in some of the villages, and Christ's elect ones are being gathered into the fold. The churches of Oroomiah have this season sent a missionary of their own to a distant mountain district. The young man showed an excellent spirit, and he is followed by the daily prayers of hundreds of Christians here.

"I have recently made a tour to Sool-dooz, and can testify to the fidelity of the helpers there, though surrounded by great difficulties."

Ceylon Mission.

(District of Jaffna, North Ceylon.)

BATTICOTTA.

LETTERS FROM MR. HOWLAND, April 23, and May 20, 1867.

The Cholera. Reference was made in the Herald for July to the recent fearful ravages of the cholera in Ceylon. The publication of this letter on the subject has been necessarily deferred, but it will be read with much of melancholly interest now.

"You will have heard from others of the fearful ravages of cholera. It was a dreadful scourge. It came suddenly into our Christian village early in October, and within a few days six of our Christian community were swept away; all relatives, living in adjacent houses,—four of them children of the same parents,—in one case three deaths occurring the same day. This caused a kind of panic. Our schools were

broken up; the teachers, who could do so, removed to their native villages; our religious meetings were consequently but thinly attended, and our work was seriously interrupted. From that time, for nearly six months, the pestilence continued with little interruption. We were able to supply the people who came for medicine and other necessary comforts for the sick, and at times, day after day, there would be constantly one or more at the door for medicine or advice. Day after day the dead were carried past for burial, silently, unattended except by those who bore the corpse, and perhaps another to aid in digging the grave. The father or brother who came one day for medicine for others, in usual health and strength, would not unfrequently himself be carried by for burial the next morning,—so suddenly did the pestilence do its fearful work. There was no loud mourning, such as is common at other times, except that, occasionally, a piercing shriek of some bereaved mother or wife would break the stillness of the night, when death came to some house near us. It was a strange relief one morning to hear the sound of mourning women, and see a body carried by with the accustomed attendance of the drum-beaters and others,—a sight and sounds at other times so mournfully sad. It seemed like one victim wrested from the grasp of the destroyer for death in its wonted form.

"Every morning, as we opened our doors, the first inquiry was who had died during the night, and through the day the news would come of one and another being taken away. So common did this become, that our little boy, five years old, would come when we were conversing with a stranger, and ask, 'Who is dead?' It is not strange that sadness and terror rested upon the faces and the hearts of the people. All unnecessary business was suspended, and people remained in their houses in terror. Not a person was abroad after dark. Even in a moonlight evening, when the people are usually so much abroad, the roads and lanes were entirely deserted, and a strange silence reigned in every direction. Yet they flocked to their temples, and incurred great expense in

offerings to stay the disease; though not unfrequently it would break out anew in the midst of a people thus engaged, and carry away those who had been most zealous in trying to appease the fancied wrath of the goddess.

"The disease seemed to attack alike young and old,—the feeble, timid woman, and the strong, fearless man,—taking one and leaving another who had been more exposed, in such a way that, with their superstitious notions and training, it is hardly strange that they consider it the work of an angry, blood-thirsty goddess, stalking abroad through the villages.

"There were twenty deaths among the Christians and their children, at this station; and some others died who were intimately connected with us.

Death of Rachel. You have heard of Rachel, the widow of Jacob, and the mother and grandmother of so many. Mr. Hunt spoke of her in the account of his visit here.¹ She attended upon an own son, a son-in-law, and seven grandchildren, who died during the prevalence of the sickness, and upon more who recovered. At last her own time came. She passed away in full hope of going (to use her own expression) 'to Mount Zion above.' In her last moments she said to one of her children: 'The Lord will yet continue to bless our family, as he did that of Abraham and Jacob. Yes, though all should be cut off but one, yet through that one he would raise up a seed to be blessed by him.' When I was told that Rachel was really gone, and went out to read and pray with the family before her body should be carried for burial, I could say little but 'Even so, Father, for so it seemed good in thy sight.' She was indeed 'a mother in Israel.' Since I first knew her, twenty-one years ago, I have never, I think, heard a word against her from any one.

More Effort and more Laborers needed.

"In view of the effect which such a visitation must have upon the minds of the people, I am impressed with the idea that it

¹ See his letter in the Herald for January last, page 17.

is a most important time to sow the good seed. When I saw my neighbors swept down like grass before the scythe, I felt the pressing necessity of more vigorous efforts to carry to every house the message of life, and thought, if I were spared, I should try to do more for the salvation of those who should be left. My life is mercifully spared, but what can I do alone in this great field? Yet, judging from the accounts I read, I think some other fields are even in greater straits for laborers than ours. I cannot believe that the American churches deliberately decide and wish to have it so, yet they certainly are not awake to the necessities of the fields and the laborers. Your missionaries, I think, are not the men to give up even to the last. Even if the word should be passed, as it was to the pilot of the burning ship, 'Can you hold out five minutes longer?' I believe the cheerful 'Aye, aye, sir,' would be the response from one and all,—though not with the comforting hope of like results by the sacrifice of their own lives. But the Christians in America must not thus leave the missionary enterprise to sink like a vessel in mid ocean, when they can so easily send and bring relief."

Ordination of a Native Pastor. In another letter, dated May 20, Mr. Howland gives intelligence of great interest to all who watch the progress of the missionary work towards the establishment of Christian churches upon a stable basis. The church at Batticotta is the first of those organized by this mission, to settle a native pastor undertaking to provide wholly for his support. It is a very important and a very promising step in advance. Our brother writes:—

"I alluded in my last to the choice of a native pastor by the Batticotta church. It was decided at the annual meeting of the church, at the close of the year, that they should have such a pastor and assume his entire support. Afterwards it was decided that he should be chosen by vote of the male members of the church on the day of annual thanksgiving, which was appointed for the 19th of April. On that day we had a pleasant gathering of the

church with their families, connected with us. After the usual services and a short recess, a meeting was called of the male members of the church for action on this matter, and one of their number was chosen as chairman, who took charge of the meeting. Brother Hastings and I were present, but only as spectators. I felt that I could only pray that every thing might be directed by Divine Wisdom, and I never felt more the need of doing so. Remarks were made by different members, on the necessity of having a native pastor, and of supporting him entirely without foreign aid. On the first point all seemed to agree; but when the question came up of trying to raise the entire salary, there was hesitation on the part of some. An effort had been made since the annual meeting to obtain subscriptions for the purpose, but only about half enough had been subscribed. In this state of things they were at a loss what to do. Even those who before thought the whole amount could be raised were in doubt; but some said they ought not to have a pastor till they could support him. At length one said he would pledge himself to give the entire salary for one month. Another added that he would do the same. Another said: 'I have been thinking that if I were a heathen I would give annually for ceremonies for my deceased parents. I will give as much for the support of a pastor.' Afterwards, at the suggestion of another, a subscription paper was circulated, so as to give all present an opportunity to subscribe anew. I noticed, that in passing the paper, after one had written his name it was folded over, that every one might give independently. The amount subscribed was not mentioned, but the vote was unanimous, I think, to support their pastor.

"When they were ready for the choice, the chairman read Acts i. 23-26, and xiii. 1-3, and led in prayer for divine direction. On counting the votes it was found, that of the thirty-five cast, thirty-two were for Benjamin H. Rice, principal teacher of the theological and training institution, and one of the three who were licensed to preach last year. As he was present, the chairman asked him

to inform them if he would accept the office. He arose, and with voice tremulous with emotion, expressed his feelings of unworthiness for the place; but said, as they had called him to a position entirely unsought by himself, he would not refuse; but he could accept only on the condition that they would sustain him by their sympathy and prayers. A committee was then chosen to prepare a formal call, request the release of Mr. Rice from mission service, and make arrangements for his ordination.

"The ordination services were held on Thursday last, (May 16,) commencing at half-past six in the evening. As the day was stormy it was feared that there would not be many present, yet there were more than 400. Notwithstanding the storm many came from other stations, and some also of the native assistants and others connected with the English missions."

The account of the services must be omitted. The sermon was by Mr. Howland, the ordaining prayer by "the venerable and beloved Father Spaulding," the charge to the pastor by Mr. Hastings, the right-hand of fellowship by the native pastor Hunt, and the charge to the people by Mr. Smith. Mr. Howland adds:—

"It was an occasion not soon to be forgotten by those present, and to me, one of great interest. Twenty-one years before, almost to a day, I preached my first sermon on heathen ground, in that pulpit; it has ever since been a place peculiarly dear to me. I hope to be spared to preach there yet many times more, but I need not attempt to tell my feelings in giving up the right and responsibility of such service there to another. I did it most cheerfully; it is as it should be. Let him but increase in power and in the love of his people, and I will be content to decrease.

"I look upon this movement as one of great importance. It is a step towards independence such as has not before been taken, and it was voluntary on the part of the church. It was also carried through with a unanimity and harmony which I hardly dared to hope for. I feel that the Lord has led them thus far, and it is our prayer that he will continue to guide them."

North China Mission.

TIENTSIN.

(80 miles S. E. of Peking.)

LETTER FROM MR. STANLEY, April 8, 1867.

Calls for Instruction. This letter is brief, but it reports two cases in which the missionaries have been unexpectedly called upon, by persons from a distance, to impart that instruction which they are so happy to give. Both the incidents are such as to encourage the hope, that the light of gospel truth is penetrating, and will rapidly, and more and more widely, penetrate the darkness which has so long covered China.

"Several men have recently come from the city of Ning Ching Hsien, 360 li (120 miles) south of here, to hear the gospel; and they desire us to go there and open a chapel. They obtained a small sheet tract from Mr. Williams or myself, when we were on our preaching tour last winter. In the truth it contained, they and some of their neighbors became interested. They represent that a large number of people are desiring to hear the gospel. *Some forty persons contributed towards meeting their expenses*, while they came to inquire more fully concerning this new doctrine. Ning Ching Hsien is about 120 li north of Têh Choû, near which some interest is already manifested, and could easily be worked as an out-station from the latter place, had we men to occupy it. May God in his mercy raise up more laborers.

A Call from Jews. At Peking, too, a very interesting incident has recently occurred. As I was cognizant of the facts, being there on business at the time, I will mention them. Three Jews from Kai Fêng Fu, the capital of the province of Ho Nan, came to Peking, desiring instruction in the Hebrew for their children. It is now about fifty years since their last priest died; and since his death they have had no one among them able to read their Scriptures. As a result, all their rites and ceremonies, including the rite of circumcision, are quite lost or forgotten. Their synagogue is destroyed, and they are fast fading away as a distinct race. Their marriage and funeral ceremonies are very much the same as those of the heathen about them, and they seem to possess no influence as a class. They do not worship idols, but confess to the worship of ancestors. They number about 100 families, and are very poor. Two of these persons — one a young man — propose to stop for a time and study some of our books, especially the Scriptures, in Chinese; while the third will return to Kai Fêng Fu, and get as many boys as he can to come to Peking to enter the mission schools there. Some doubt whether he will succeed in inducing any boys to come; but be this as it may, here appears to be an opening for doing much good. These Jews look upon us as brethren, and are ready to learn. It is quite probable that one of the missionaries will accompany the returning Jew, to ascertain more fully the actual condition of the community."

PROCEEDINGS OF OTHER SOCIETIES.

NETHERLANDS MISSIONARY SOCIETY.

At the annual meeting of this Society, held in Rotterdam, July, 1866, the receipts of the previous year were reported as having been 90,096 guilders, (about \$38,000,) an advance of 6,986 guilders upon the year next preceding. It should be stated, however, that the income of the Society was 72,000 guilders prior to 1850; and the moderate increase since that time

is to be accounted for in part, it is presumed, by the withdrawal of certain of its earlier friends to coöperate with organizations of a more decidedly evangelical character. The expenditures were reported as having been 79,875 guilders.

The operations of the Society are confined to the Indian Archipelago; and the number of its missionaries is twenty-one, of whom only one was in the field prior to 1840, and only three prior to 1849.

PRESBYTERIAN BOARD.

The last Annual Report of this Board presents the following tabular view of its missions:

MISSIONS.	NAMES OF STATIONS.	Missionaries and Assistant-Missionaries.						Communicants.	Pupils in Schools.	
		American.	Ministers.		Lay Teachers and others.					
			Native.	Ordained.	Lic'tate.	American.				Native.
						Male.	Fem.			
INDIAN TRIBES.										
Seminoles.....	Tallahassee.....	2	..	..	..	2	..	62	..
Creeks.....	Blackbird Hills.....	..	..	..	1	4	..	..	64
Omahas.....	Grand Traverse or Grove Hill....	1	..	..	..	1	..	57	20
Chippewas and Ottawas	Little Traverse.....	..	..	..	1	2	..	28	24
	Total of Indian Missions.....	3			2	9		147	108	
SOUTH AMERICA.										
	Bogota.....	2	..	..	..	1	..	..	12
	Rio de Janeiro.....	2	..	..	1	1	1	60	..
	Sao Paulo.....	2	1	..	..	1	..	82	..
	At home.....	1	..	..	..	..	..	..	..
	Total South American Missions	7	1		1	3	1	142	12	
AFRICA.										
Liberia.....	Monrovia.....	2	..	..	1	..	..	41	63
	Kentucky.....	1	..	..	1	..	..	56*	34
	Harrisburg.....	..	..	..	3	..	..	13*	..
	Greenville, or Sinou.....	1	..	..	..	1	..	70*	..
	Careysburgh.....	..	..	..	1	..	..	25*	15
	Marshall.....	..	..	..	..	..	..	..	..
	Setra Kroo.....	..	..	..	1	..	..	56*	..
Near the Equator.....	Corisco — 3 stations, 6 out-stations	4	..	1	..	4	12	90	69	
	At home.....	1	..	..	..	1	..	..	..
	Total of African Missions.....	9		1	7	6	12	351	181	
INDIA.										
Lodiana.....	Peshawar.....	..	..	..	..	..	..	..	..
	Rawal Pindi.....	2	..	..	..	2	9	18	422
	Lahor.....	4	1	1	..	2	11	35	1915	
	Kapurthala.....	..	..	..	..	..	..	..	..
	Jalandar.....	..	1	..	..	..	7	19	460
	Lodiana.....	3	..	..	..	3	4	41	..
	Ambala.....	2	1	..	..	2	4	30	480
	Sabathu.....	..	..	..	1	2	3	10	364
	Saharunpur.....	1	2	..	..	1	5	21	57
	Dehra.....	1	1	..	2	8	30	390	..	
	Roorkee.....	1	..	1	..	1	2	6	254	
	At home.....	1	..	..	..	..	30	72	355
Furrukhabad.....	Futtephurh.....	2	..	..	2	14	41	420	..
	Furrukhabad.....	2	..	..	2	7	17	361	..
	Mynpurie.....	1	..	..	1	8	19	240	..
	Etawah.....	1	..	..	..	1	5	17	60
	Futtehpore.....	..	1	..	..	3	11	60	576
	Allahabad.....	3	..	1	..	3	..	..	..
	At home.....	1	..	..	..	1	..	..	..
	Total of India Missions.....	25	7	3	1	25	128	436	6394	
SIAM.										
	Bangkok.....	4	..	..	..	4	1	15	23
	Petchaburi.....	2	..	..	..	2	1	..	7
	Chieng Mai.....	1	..	..	..	1	1	..	..
	Total of Siam Missions.....	7				7	3	15	30	
CHINA.										
Canton.....	Canton.....	4	..	..	1	5	4	31	64
Ningpo.....	Ningpo and five sub-stations.....	2	3	2	1	3	8	268	61	
	Hiang-Chau.....	1	1	..	..	1	..	13	89
Shanghai.....	Shanghai.....	2	1	..	1	2	9	27	13	
Shantung.....	Tungchow.....	2	..	..	3	3	23	..	..
	Chefoo.....	1	..	..	2	2	14	30	..
Peking.....	Peking.....	1	..	..	..	1	3	11	..
	At home.....	3	..	..	2	..	..	..	..
Chinese in California.....	San Francisco.....	1	..	..	..	..	1	12	..
	Total of China Missions.....	17	5	2	3	10	80	399	457	
JAPAN.	Yokohama.....	1	..	..	1	1	..	..	..
JEWS.	New York.....	1	..	..	..	..	..	..	..
PAPAL EUROPE.	Stations in France.....	..	..	..	..	..	..	..	..
	Belgium, etc.....	..	..	..	..	..	..	..	..
	General Total.....	70	13	8	15	70	174	1490	7182	

* Former Returns.

In regard to finances it is said: "The receipts from all sources have been \$244,667.80; the expenditures, \$280,140.63; leaving a balance against the treasury of \$35,472.83."

At the close of the Report, after noticing grounds for encouragement and thanksgiving in connection with the condition and prospects of the work at home and abroad, the Committee say:—

"The greatest cause of anxiety is the great disparity between the income and the expenditures of the Board. This difference is unexampled in our history, and has been occasioned by the natural and healthful growth of the work in the different missions; by the resumption of the missions among the Creeks and Seminoles; by the necessary expenditures for buildings at some of the stations which could no longer be delayed with safety; and above all, by the continued financial derangements of the country, involving a loss of \$49,000 for exchange. Each and all these expenditures were necessary, and in the present state of things at home and abroad could not be avoided.

"The question which the Church has now to meet is that of retrenchment or an

enlarged support. Expenditures in the present condition of the missionary work can only be lessened by a retrograde movement. To the lowest point have estimates been brought for several years past, and instead of contraction, the call is from many points for expansion,—a sign of increasing life and power."

"Compared with the position and demands of the different missions, or with the magnitude of the work and the resources of the Church, the expenditures are very small; but to gauge our operations by the income of the past will be a sad alternative indeed, especially when such a reduction has to be made in the process of converting currency into its value in gold and silver.

"The Committee, therefore, lay these facts before the churches for their prayerful consideration and action. With them must rest the question whether this heavy debt is to be wiped off, and funds sufficient supplied to carry on missionary operations on the same scale; whether the young men under appointment are to be sent out; or whether the Committee shall be crippled by debt, the work abroad contracted, and the young men detained at home."

MISCELLANIES.

THE MACEDONIAN CRY.

[THE following is a portion only of a communication from Mr. Morse, of Sophia, (one of the stations of the Western Turkey mission among the Bulgarians of European Turkey, the region of Macedonia,) in which, in behalf of all the brethren among that people, he presents reasons for more effort in their behalf, and pleads for men.]

"The Bulgarians are a rising people, who will repay any amount of missionary labor that may be bestowed upon them."

This sentiment of Dr. Dwight (see *Journal of Missions* for May, 1860), I reiterate after an intimate acquaintance of eight years with the people. Whether we look at their number, their character,

or their awakened state of mind and the freedom with which the truth may be communicated to them, the Bulgarians are by far the most interesting people in Turkey for missionary labor.

The Nestorians are estimated at 100,000, only 70,000 of whom are accessible to the missionary; while the Bulgarians are 5,000,000, all of whom are accessible. And the Bulgarians are also superior to the Nestorians in every element of real character. They are superior, also, both in numbers and character, to the Armenians. Their number is nearly twice as great. The Armenians use two languages, so that books for them have to be prepared in two, and the missionaries must acquire two; whereas the Bulgarians use but one.

The Bulgarians also are a "rising people." It is surprising to see the progress

they have made within the past twenty years. There is now not a town in which there is not a school of from two to five hundred scholars; and the school buildings compare favorably with our high school buildings in America. There are more than one thousand villages in which there are schools, and each year adds one or two hundred to the number. School-books also have greatly increased. There are now Reading-books, Arithmetics, Grammars, Geographies, &c., prepared in good taste and printed in Vienna. This people are destined to have a future. They will one day rule the soil they now so assiduously cultivate. I believe the Board has never commenced a mission among a more interesting people, nor one which promises a more abundant harvest if properly cultivated.

You may ask why we have made no more progress. We have made progress. It takes a good while to get the machinery of a new mission into operation. The beginning is the most difficult part of almost every undertaking. We have made a beginning. Many editions of tracts, of 5,000, have been distributed and sold in a year and a half or two years. The ideas thus disseminated are permeating the people. The dissemination of so many thousands of Testaments and tracts is a real work done, though it is *preparatory*, and consequently not so apparent to distant observers. Two schools have been gathered, which apparently no persecuting power can break up. Five years ago there was not known to be a single Bulgarian convert, but now there are estimated to be thirty. The great thing now needed is REINFORCEMENT. What can Mr. Byington do alone at Eski Zagra, amid half a million of Bulgarians? He cannot be absent on tours without neglecting the work in the city; and the work has now made such progress that there should be one missionary constantly touring. Mrs. Byington's health is such that in all probability she will have to visit America next year, and what can we do in such a case? We must either take one of the brethren from Philippopolis, or break up the Sophia station.

And what can I do at Sophia towards

cultivating this large field, of nearly a million of Bulgarians, in which there are over fifteen towns, of from seven to ten thousand Bulgarians in each, and every town having around it from one to two hundred Bulgarian villages? Many of these towns are large enough and central enough for stations. This part of the field, if properly cultivated, will probably be the Aintab and Kharpoot of the Bulgarian mission. The people are less sophisticated and corrupted than those who have been brought more in contact with the Danube and seaport towns. When I was designated to Sophia, the lamented Brother Merriam said, in the annual meeting, that we might as well think of subduing the rebellion without taking Richmond as of evangelizing Bulgaria without occupying Sophia. But it is utterly impossible for me to cultivate this great field alone. I cannot take care of Sophia without neglecting Samokove. *All Macedonia* is open to us. I have urgent calls, every year, to visit different parts of it, but it is impossible for me to do it while alone.

I send the *Macedonian cry* for HELP. Bulgaria cannot be neglected without endangering, not only the lives of the missionaries, but also the very existence of the mission. Two men should be sent immediately, before winter. They should be strong men. This literal Macedonian cry I would gladly cause to be heard by every student in the seminaries: *Come over and help us*, — COME OVER AND HELP US! And may the same Spirit which caused Paul and Silas to feel that they were assuredly called to preach the gospel in Macedonia, cause some among these students to feel the same.



THE WORK OF A MISSIONARY PHYSICIAN IN CEYLON.

MANY readers of the Herald are aware, that for many years Dr. Greene, of the Ceylon mission, in addition to his ordinary work as missionary physician, has been engaged in earnest efforts to introduce among the people some proper knowledge of medical science, to train native young men as scientific practitioners, and to pre-

pare medical books in the Tamil language. The following extracts from his semi-annual report of April last will serve to indicate, in some degree, how successful he has been in this important work, — how much he is thus accomplishing for the good of the people.

"Since my last report the medical class has progressed favorably. It now numbers eight. There have been fourteen connected with it. Of those who have left, one is mission dispenser; one a health officer under Government; and one has lately gone, as head-assistant, to the Ceylon Immigrant Hospital. Three others have quit the study after longer or shorter continuance in it. The class has now only one teacher, the other having gone as physician to the aforesaid Immigrant Hospital.

"Two of the members of the previous class, though withdrawn from the mission, are still rendering us valuable assistance. One continues his translation of the volume on Physic; the other has undertaken the further translation and revision of a work on Physiology. The remaining teacher is translating, and teaching to the class, the treatise on the Diseases of Women; and is also teaching the work on Physic, the translation of which is so kindly furnished us. The Munshi is engaged in translating the last book in our series, that on the Diseases of Children.

"For future classes we expect to rely, in Natural Philosophy and Medical Jurisprudence, on the published works of others, which, though meagre, must serve us for awhile. I hope, moreover, that some one will soon give us a work on Botany and also a work on Chemistry. This would leave us freer for such works as are more strictly medical. The series before us then would be, — a volume each on Anatomy, Physiology, Materia-Medica, Physic, Diseases of Children, and Diseases of Women. The work on Obstetrics was printed some ten years ago; that on Surgery is now in press.

"I have now been through, in the rough, with the work of ten vocabularies. The

intention is at once to revise them all; expanding somewhat those for Chemistry, Physiology, and Materia-Medica. The way will then be clear for the commencement of a new class. The three years allotted for the present class end with the close of May; but I think they can hardly finish before the end of August. With this class, I shall regard the practicability of the vernacular teaching in Ceylon of Western medicine as established. The success vouchsafed in this has been far beyond my expectations. I would humbly thank God and take courage.

"We need a hundred village physicians in the province, as soon as they can possibly be trained. While we think Government should educate its own medical subordinates, they do not do it to such an extent as to free our graduates from the temptation of lucrative positions in their employ. I have great hope that when books are provided, many will fit themselves privately for practice among their neighbors."

MISSIONARY STATISTICS.

A GERMAN missionary publication supposes the number of missionary societies, at the present time, to be 48; of laborers, (including native helpers, it is presumed,) 8,600; of converts, 319,000; of scholars, nearly 250,000; and the yearly income of these organizations is estimated at more than 6,000,000 thalers, or \$4,500,000. It also supposes that the missionary societies, within the last twenty years, have increased about one fourth, the number of laborers about one third, and the income about one sixth. Of the entire missionary work, Great Britain performs two thirds, America one sixth, Continental Europe the other sixth. While the four largest English societies had, in 1857, an income of 4,303,000 thalers; the four largest German societies, (Basle, Bremen, Berlin, Liepsic,) had only 244,190 thalers. "And this proportion, alas, has changed but little since 1857."

BIBLIOGRAPHICAL.

"*Missionary Patriots: Memoirs of James H. Schneider and Edward M. Schneider.* By INCREASE N. TARBOX, Author of 'Buried City,' 'Tyre and Alexandria,' etc. Boston: Massachusetts Sabbath School Society, 13 Cornhill, 1867."

A very neat 16mo. volume, of 357 pages, with the foregoing title-page, has just been placed in the hands of the editor. He cannot read it before this number of the Herald must go to press, but has the fullest confidence that he and many others will read it with deep interest. The affliction which was widely felt when these two young men, sons of the missionary Rev. Benjamin Schneider, D. D., of Aintab, Central Turkey, fell in the late war for our country's salvation, has not been forgotten. James H., born at Broosa, Asia Minor, March 14, 1839, was suddenly cut down by fever at Key West, on the 26th of April, 1864, when acting as chaplain in the army, greatly and "universally beloved and respected in his regiment." Edward M., was born at the same place, Broosa, August 17, 1846. While pursuing his studies at Phillips Academy, Andover, the calls of patriotism and convictions of duty led him to join the army, and on the 17th of June, 1864, when yet less than eighteen years of age, he fell mortally

wounded, as he was eagerly leading the advance in an attack on the enemy's works near Petersburg. He died two days afterwards, June 19, "content," with a joyful Christian hope, which made the valley of death "all bright." For various reasons it was fitting that there should be memoirs of these two young Christian patriots, and fitting was it, also, that Mr. Tarbox, for many years a warm friend of the family, a man of much literary taste and culture, every way qualified for such a work, should prepare the volume. It will surely be found one not of interest only, but of value. Near the close of it the author says: "In the narrative which is now finished, we have been passing through a changing scene of joy and sorrow, — pure and innocent joy mingled with keenest anguish. We have been led along a way of sharp and quick transitions, — bright and beautiful hopes suddenly dashed, — great plans frustrated. We have seen the pain that comes from the separation of households, even in this earthly life, and the more painful separation wrought by death. But as we cast one glance backward, through it all and out of it all comes this conviction, that there is nothing on earth so beautiful as an earnest and well-spent Christian life."

The volume is adorned with beautiful likenesses of the two young men.

MONTHLY SUMMARY.

HOME PROCEEDINGS.

Financial Prospects. It is necessary to apprise the friends of the Board that the "donations" are still below those of last year. On the first of August, the deficit amounted to \$24,104.26; and though there has been a gain of \$16,781.89 in the "legacies," it is impossible to contemplate the state of the treasury without solicitude. For many reasons, it is very desirable that *the gifts of the living*, for the present financial year, should at least equal those of the last.

The Treasurer will not close his August account till September 9. Hence there will be time, after this number of the

Herald shall have been distributed, for pastors and others to forward contributions to the Missionary House; and all sums *intended for August* will go into the year which ends with that month.

Will not the friends of the Board, in view of the large expenditure incurred, and to be incurred, by reason of the sending forth of new missionaries, furnish the requisite means? Certain churches have fallen below their last year's offerings; will they not endeavor to make good the deficiency? Others have not forwarded their collections; will they not see that there shall be no "lack of service" in this regard? And are there not individuals who will esteem it a privilege to supply

the omissions of good men, who may find themselves unable to contribute according to their hearts' desire?

It has been supposed that a large bequest, made to the Board by an excellent friend, late of Chicago, would prevent the possibility of an insufficient income. From a published statement, however, it appears that this legacy, whatever the amount may be, will not be available for a number of years.

Annual Meeting. A notice of the approaching Annual Meeting of the Board will be found upon the last page of the cover. The change of time, to the *last Tuesday of September*, will be observed.

MISSIONS OF THE BOARD.

Micronesia. A letter from Mr. Snow to Dr. Gulick, at the Sandwich Islands, dated at Kusaie, February 19 and March 1, and sent by way of *Japan and Boston*, to be read at the Missionary House, has been received. Mr. Snow had accepted a very generous offer from Captain Baker, of "the ship *Washington*," to take him and his family from Ebon to visit his former field at Kusaie. He found that Kanoa, the Hawaiian missionary, who had been located there for some months, received 74 persons to the church and baptized 23 children "on the last Sabbath in January and during the week following." Mr. Snow expresses surprise that he should have received so many, but says he had had opportunity for seeing and knowing the people, and "possibly his hope may be better for them than my caution."

North China. A letter from Mr. Stanley (page 285) mentions some remarkable cases of people from a distance calling for instruction. In one case, forty persons, interested through a tract, had contributed towards the expenses of several men sent to Tientsin, 120 miles, to hear the gospel, and ask for preaching in their own village.

Ceylon. Mr. Howland (pages 282-284) gives, first, a painfully interesting account

of the cholera, and second, very encouraging statements respecting the movements of the Batticotta church, in settling a pastor and undertaking wholly to support him, — "a step towards independence such as has not before been taken" in Ceylon.

Mahrattas. Mr. Abbott, of Satara station, wrote May 22, from Mahabliharwar, where he was spending some time with his family, on the hills, and where he hoped good was being done. They had a school of 30 pupils, supported by the contributions of visitors to the hills, and he states: "I have used the schoolroom as a chapel on the Sabbath, and have had large and very attentive audiences, mostly of Brahmins. My medical practice has also brought me into many families, — some of the most respectable and wealthiest native merchants from Bombay, — and I believe that, if nothing more has been done, a great amount of prejudice against the truth has been removed. A very respectable Brahmin the other day remarked, after one of the Sabbath exercises, 'There are many of us who do not believe in idolatry, and we like to meet with you in the worship of the one true God, although we cannot think with you about Christ.'

"During our stay here I have visited Satara twice. The native assistants find much to encourage them. A marked change has been going on in the friendliness of the people. My catechist, although originally of low caste, is well received, and is invited by persons of the highest caste to meet them on various occasions, and friendly discussions are carried on. The thing now wanted, and what we wait for and pray for, is the Spirit's influence. We *hope* for this outpouring of the Spirit, because we think we see a preparation for it."

Nestorians. Mr. Perkins, in a letter at page 279, gives some outline of the labors of the different missionaries in the Nestorian field, and notices cheering facts connected with the seminaries and religious interest. Mr. Coan (page 281) mentions proceedings of French Papists, the persecution of Protestants, rank oppressions, but at the same time, religious prosper-

ity, and accessions to the number of true believers.

Central Turkey. Mr. Schneider (page 278) reports a visit of much interest to several out-stations, increased efforts of the people in the way of self-support, the case of an inquiring Mohammedan at Aleppo, and very cheering progress at Hassan Beyli.

Western Turkey. The letter from Dr. West, of Sivas, (page 270,) respecting the work of a missionary physician, will be of special interest to men of the medical profession. Extracts from several station reports (pages 272 to 277) will be found to contain matter worthy of a place in the Herald and of attentive perusal.

Syria. Dr. Post wrote, May 30, that the ill-treatment of the imprisoned teacher in Hums was not abated until, by the kind intervention of the British consul at Damascus, "now acting as Consul-General," "he is to be released, on security being given for his appearance if called for." The difficulty thrown in the way of their obtaining deeds of the property purchased at Hums had also been removed, and the firman for erecting the church they hoped would not be long delayed; but the "poor, afflicted people at Safeeta" were "not yet released from their fiery trials."

Mr. Jessup announces the arrival of Mr. and Mrs. Mitchell at Beirut, June 12, "both in excellent health." He wrote, June 7: "Two weeks since, three more persons were received to the communion of the Beirut church,—a widowed mother, her son and daughter. There are several other promising candidates, but it is found to be the wiser course, in general, to hasten slowly in the admission of members to the church. Outwardly our work is prospering in Beirut and vicinity. Several of the young men who have been engaged in city mission work—in visiting from house to house and holding night meetings—have now agreed to maintain a Sabbath service in Kefr Shema, six miles away. The college and the various schools

are flourishing as usual, and the female seminary is full of pupils."

Bible House at Constantinople. It is gratifying to be able to state, that Rev. I. G. Bliss, having secured subscriptions to the amount of more than \$54,000 for the Bible House at Constantinople—which he hopes will be increased to at least \$60,000,—is about to return to his Bible work in Turkey. He has also received for the House, from S. D. and H. W. Smith, of Boston, the donation of one of their "American organs."

DEPARTURE OF MISSIONARIES.

Rev. Joseph G. Cochran and family, of the Nestorian mission, sailed from Boston July 17, for Liverpool, returning to their field in Persia. Rev. Henry S. Barnum, of Stratford, Conn., and Mrs. Lucretia L. Barnum, of Guilford, Conn., went in the same steamer, on the way to join the Eastern Turkey mission. Mr. Barnum is a graduate of Yale College and of Auburn Theological Seminary.

Rev. Charles Hartwell, of the Foochow mission, with his wife and child, and Miss Jennie S. Peet, daughter of Rev. L. B. Peet, of the same mission, sailed from New York August 10, by steamer for Panama, on the way to Foochow by San Francisco.

Rev. H. S. Taylor and wife, of the Madura mission, their daughter, Miss Martha S. Taylor, Miss Sarah Pollock, of Cambridge, Wisconsin, Rev. Hervey C. Hazen, of Ithica, N. Y., and Mrs. Ida J. (Chapin) Hazen, of Ludlow, Vt., sailed from Boston August 10, in the bark *Oriental*, for Madras, on the way to the Madura mission field. Mr. Hazen is a graduate of Amherst College and of Auburn Theological Seminary.

On the 13th of August, Rev. William Henry Atkinson, of Brookfield, Mo., and Mrs. Calesta Atkinson, of Lisle, Illinois, sailed from Boston in the *Rutland*, for Bombay, to join the Mahratta mission. Mr. Atkinson is a graduate of Illinois College and of Chicago Theological Seminary.

DONATIONS RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. Soc.	
Falmouth, 2d Cong. ch. and so.	10 00
New Gloucester, Cong. ch. and so.	80 00—90 00
Kennebec co. Conf. of Churches.	
Monmouth, Cong. ch. and so.	10 00
Waterville, Cong. ch. and so. m. c.	15 00—25 00
Lincoln county.	
New Castle, 2d Cong. ch. and so.	8 00
Woolwich, Cong. ch. and so., 17.25, less c'tt, 25c.,	17 00—25 00
Oxford county.	
South Paris, Cong. ch. and so.	23 50
Waldo county.	
Belfast, 1st Cong. ch. and so.	30 00
Searesport, 1st Cong. ch. and so. m. c.	4 00—34 00
Washington county.	
Calais, Cong. ch. and so.	30 28
Macias, Centre st. Cong. ch. and so.	40 00—70 28
York co. Conf. of Ch's.	
Kennebunk, Cong. ch. and so. m. c.	74 12
Kennebunkport, 1st Cong. ch. and so.	5 00—79 12
	351 90
Unknown,	5 00
	356 90

NEW HAMPSHIRE.

Cheshire co. Conf. Ch's. George Kings- bury, Tr.	
Keene, Cong. ch. and so. m. c.	20 51
Marlboro, Cong. ch. and so.	4 90—25 41
Grafton co. Aux. Soc.	
Bristol, Cong. ch. and so. m. c. 9.03; Mrs. A. M. Cavis and Mrs. C. F. Abbott, 50. each, to const. Mrs. A. M. CAVIS, II. M.	109 03
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.	
Concord, South Cong. ch. and so. m. c.	25 00
Warner, Cong. ch. and so. 70.25, (less prev. ack'd in Miss. School Enter- prise, 30.25,)	40 00—65 00
Rockingham co. Conf. of Ch's.	
Exeter, 1st Cong. ch. and so. m. c.	
20.64; Rev. N. F. Carter, 2;	22 64
North Hampton, Cong. ch. and so.	8 25
Stratham, Cong. ch. and so., add'l,	14 37—45 26
Strafford co. Conf. of Ch's. E. J. Lane, Tr.	
Laconia, Cong. ch. and so.	49 85
	294 55
Lancaster, Cong. ch. and so.	26 60
	321 15
Legacies. — Roxbury, Mrs. A. C. Bissell, by Oscar Bissell, Ex'r,	25 00
	346 15

VERMONT.

Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Lower Watford, a friend, (by Rev. D. McClenning,)	7 00
Lyndon, Cong. ch. and so., July coll.,	16 63
St. Johnsbury, South Cong. ch. and so.	42 13—65 76
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Burlington, 1st Calv. Cong. ch. and so.	10 52
Jericho, D. Hutchinson,	5 00—15 52
Orange county.	
Newbury, Cong. ch. and so.	100 00
Post Mills, Cong. ch. and so.	26 00—126 00
Orleans co. Aux. Soc. Rev. A. R. Gray, Tr.	
Derby, Cong. ch. and so. m. c.	12 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.	
Ascutneyville, Rev. Seth S. Arnold,	5 00
Hartland, Cong. ch. and so.	10 50—15 50
	234 73

MASSACHUSETTS.

Barnstable county.	
Truro, a friend,	5 00
Berkshire co. Aux. Soc.	
North Adams, E. M. H.	10 00
Pittsfield, South Cong. ch. and so., to const. WILLIAM B. RICE, H. M.	138 93
Sheffield, Cong. ch. and so. m. c.	8 16
Williamstown, Williams College, 252.50; 2d Cong. ch. and so. m. c. 10.50; White Oak Chapel, 7.65;	270 65—427 74
Boston and vicinity.	
Boston, of wh. from S. L. R. 30;	707 67
Chelsea, Broadway Cong. ch. and so. m. c.	17 60—725 27
Brookfield Asso. William Hyde, Tr.	
Monson, Rev. D. N. Coburn,	10 00
North Brookfield, Thomas Snell,	15 00—25 00
Essex county.	
Ballardvale, Hiel Proctor,	20 00
Lawrence, Lawrence st. Cong. ch. and so.	134 32
Salem, Crombie st. Cong. ch. and so.	166 00—320 32
Essex co. North Aux. Soc. Wm. Thurston, Tr.	
Amesbury and Salisbury Mills Vil- lage, Cong. ch. and so. m. c.	30 00
Newburyport, Belleville Cong. ch. and so., coll.	340 50
West Haverhill, Cong. ch. and so. m. c.	22 00—392 50
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Middleton, Cong. ch. and so. m. c.	25 00
South Danvers, Cong. ch. and so., (bal..) with prev. dona., to const. SUSAN MILLS and SARAH A. E. PROCTOR, H. M.	7 50—32 50
Franklin co. Aux. Soc. L. Merriam, Tr.	
Buckland, Cong. ch. and so.	24 83
Greenfield, 2d Cong. ch. and so. m. c.	40 13
Shelburne Falls, Cong. ch. and so.	78 75
South Deerfield, Cong. ch. and so. m. c.	34 90—178 61
Hampden co. Aux. Soc. J. L. Whitney, Tr.	
Chicopee, 3d Cong. ch. and so., to const. M. S. PHETTEPLACE, H. M.	100 00
Chicopee Falls, 2d Cong. ch. and so.	73 60
North Wilbraham, J. L. Wesson,	10 00
South Hadley Falls, 1st Cong. ch. and so., (by Rev. R. Knight,)	53 00
Springfield, North Cong. ch. and so. m. c. 42.37; Olivet Cong. ch. and so. 28 81;	71 18
Westfield, 2d Cong. ch. and so.	93 15
West Springfield, 1st Cong. ch. and so.	206 27—604 20
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Amherst, Amherst College ch. m. c.	5 35
Belchertown, Cong. ch. and so.	50 00
Cummington, Village Cong. ch. and so. 15.64, m. c. 3 mos., 14,	29 64
Easthampton, 1st Cong. ch. and so. m. c.	51 66
Granby, Cong. ch. and so. m. c.	
31.50; Ladies' For. Miss'y Soc. 77.35;	108 85
Hadley, Russell Cong. ch. and so. m. c.	45 99
Northampton, 1st Cong. ch. and so. m. c. 252.98; Edwards Cong. ch. and so., coll., 133.90, m. c. 26.27;	413 15
Southampton, 1st Cong. ch. and so. 62.50; a friend, 5;	67 50
Westhampton, 1st Cong. ch. and so.	36 00
Williamsburch, 1st Cong. ch. and so., coll., 64.90, m. c. 44.69;	109 59—917 73
Middlesex county.	
* Cambridgeport, Stearns Chapel, m. c.	5 00
Charlestown, Winthrop Cong. ch.	

and so. 1,756.63, less c't, 20; 1st Cong. ch. and so. m. c. 13.04; 1,749 67	
Lowell, Kirk st. Cong. ch. and so. (of wh. from S. W. Stickney, to const. MOSES A. JOHNSON, H. M., 100, a friend, to const. Mrs. E. A. NICHOLS, H. M. 100), 700; 1st Cong. ch. and so., annual coll., to const. DANA B. GOVE, H. M., 100; 800 00	
Malden, Trin. Cong. ch. and so. annual coll., 137 55	
Wayland, Trin. Cong. ch. and so. m. c. 42.68, less c't, 75c.; 41 93	
West Newton, Cong. ch. and so., add'l, 10 00—2,744 15	
Norfolk county.	
Brookline, Rodolphs Stevens, 13 90	
Dedham, a friend, 15 00	
Dorchester, 2d Cong. ch. and so., (of wh. from annual coll., Gents Asso'n, 838, Ladies, do., 419.75, m. c. 48.31, less c't, 25c., 1,305.81; A. W. and L. C. Clapp, 3; 1,308 81	
East Medway, 1st Cong. ch. and so., coll. 111.05, m. c. 10.88, to const. MILTON DANIELS, H. M. 121 93	
Franklin Cong. ch. and so. 68 35	
Hyde Park, Cong. ch. and so. m. c. 20 00	
Jamaica Plain, Mather Cong. ch. and so. 27 00	
Medfield, 2d Cong. ch. and so. 31 19	
Roxbury, Vine st. Cong. ch. and so. m. c. 50; Eliot Cong. ch. and so. m. c. 7.93; 57 93	
Walpole, Ortho. Cong. ch. and so. 22 70	
West Medway, Cong. ch. and so. 68 05	
West Roxbury, South Evan. ch. and so. m. c. 58 09	
Wrentham, 1st Cong. ch. and so. m. c. 9 50—1,822 45	
Old Colony.	
New Bedford, Trin. Cong. ch. and so., to const. GEORGE O. CROCKER and EDWIN P. TAYLOR, H. M. 208 00	
Palestine Miss. Soc. E. Alden, Tr. Braintree, South Cong. ch. and so. m. c. 5 00	
Mingham, Evan. Cong. ch. and so. m. c. 23 32—28 32	
Plymouth county.	
Campello, C. Howard, 3.50, Robert Packard, 50c., 4 00	
Halifax, Cong. ch. and so., coll., 18 00—22 00	
Taunton and vicinity.	
Fall River, Central Cong. ch. and so. 1,096 34	
Worcester co. North Aux. Soc. C. Sanderson, Tr. 10 50	
Petersham, Ortho. Cong. ch. and so. 10 50	
Worcester co. Central Assoc. E. H. Sanford, Tr. 1,060 00	
Worcester, David Whitecomb, 1,000; Union ch., a friend, 60; 1,060 00	
Worcester co. South Aux. Soc. W. C. Capron, Tr. 6 05	
Upton, Cong. ch. and so. 11,226 68	
Legacies.—Southwick, Rebecca Bingham, add'l, 15 00	
	11,241 68
RHODE ISLAND.	
Little Compton, Isaac B. Richmond, to const. FAUSTON B. RICHMOND, Little Compton, and Mrs. G. A. BOWEN, Roxbury, Mass., H. M. 200 00	
CONNECTICUT.	
Fairfield co. East Aux. Soc. Bridgeport, 1st Cong. ch. and so., add'l, 225 00	
Danbury, Eli T. Hoyt, to const. A. H. AVERILL, H. M. 100 00	
Stratford, G. Loomis, 5 00—330 00	
Fairfield co. West Aux. Soc. A. E. Beard, Tr. 14 50	
Darien, Cong. ch. and so. m. c. 10 00—24 50	
Fairfield, Mrs. A. H. Kellogg, 10 00—24 50	
Hartford co. Aux. Soc. E. W. Parsons, Tr. Collinsville, Cong. ch. and so. 25 00	
East Windsor, Misses S. and L. Wells, 10; "Arrears," 10; 20 00	
Hartford, Wooster st. Chapel, 8.53; Talcott st. Cong. ch. and so. m. c. 3; 11 53	
Unionville, Cong. ch. and so. 78 42—134 95	
Hartford co. South Conso. Middletown, 1st Cong. ch. and so. 235 00	
Litchfield co. Aux. Soc. G. C. Woodruff, Tr. Watertown, John De Forest, 100 00	
Middlesex Association. John Marvin, Tr. Deep River, a friend, 5 00	
New Haven City. F. T. Jarman, Agent. Officers and Students of Yale College, 446.50; Centre Cong. ch. and so., (of wh. from a friend, to const. J. S. CHANDLER, H. M. 110; a lady, 5; 115; North Cong. ch. and so., (of wh. from m. c. 11.70, Mrs. Chaplin, 50; 61.70; Davenport, Cong. ch. and so. m. c. 8.60; United m. c. 11.45; 643 25	
New Haven co. East Aux. Soc. F. T. Jarman, Agent. Madison, H. B. Washburn, to const. A. JULIA WASHBURN, H. M. 100 00	
North Branford, James F. Linsley, with prev. dona., to const. A. L. STILSON, H. M. 50 00	
West Meriden, Saxton B. Little, 25 00—175 00	
New Haven co. West Conso. E. B. Bowditch, Tr. Waterbury, 1st Cong. ch. and so. m. c., 6 mos. 54 04	
New London and vic. and Norwich and vic. Chas. Butler and L. A. Hyde, Trs. 20 00	
East Lyme, Cong. ch. and so. 20 00	
Ledyard, Cong. ch. and so. 28.25, less c't, 50c., 27 75	
Norwich, 1st Cong. ch. and so. m. c., 3 mos., 34.99; Broadway Cong. ch. and so. m. c., 3 mos., 28.67; 2d Cong. ch. and so. m. c. 6; 69 66—117 41	
Windham co. Aux. Soc. Rev. S. G. Willard, Tr. Willimantic, Cong. ch. and so. m. c. 15 00	
	1,834 15
Legacies.—Stonington, Mrs. Mary S. Stanton, by Charles T. Stanton, Ex'r, 50, less tax, 3, 47 00	
	1,881 15
NEW YORK.	
Buffalo and vicinity. H. Stillman, Agent. Buffalo, 1st Pres. ch. m. c. 50 00	
New York and Brooklyn Aux. Soc.—Agency of the Board, Bible House, Of wh. from Church of the Pilgrims, add'l, (Brooklyn,) S. B. Chittenden, 1,000; Clinton Av. Cong. ch. and so., (Brooklyn, add'l,) of wh. f'm H. D. Wade, 100, J. H. Thorp and wife, 100, P. Notman, 100, R. S. Roberts, 25; 325; Mercer st. Pres. ch. add'l, (of wh. from Phebe T. Magie, 100, W. N. Blakeman, add'l, 50,) 150; Madison Sq. Pres. ch., add'l, (of wh. from Rev. William Adams, D. D., to const. Rev. J. HALL, D. D., Dublin, Ireland, and Rev. P. FAIRBAIRNE, D. D., Glasgow, Scotland, H. M. 100, a friend, 25,) 125; Manhattanville, Pres. ch. 35.38; 5th Av. Cong. ch. and so., (Brooklyn,) 14.59; 1st Pres. ch. (Brooklyn,) m. c. 10.92; Catharine A. Hedges, 500; George G. Williams, 100; Rev. Charles S. Stewart, D. D., to const. C. S. STEWART, H. M. 100; a friend, (Brooklyn,) 15; N. 5; 2,394 89	
Oneida co. Aux. Soc. J. E. Warner, Tr. North Litchfield, a friend, for the Dakota Indians, 2 00	
Utica, 1st Pres. ch., add'l, 40 76—42 76	
	2,487 65
Albany, 1st Cong. ch. and so. m. c. 177.76; Rev. David Dyer, 25; 202 76	
Arkport, C. Hurlbut, 5 00	

Aurora, Pres. ch., to const. MATTHEW WHITAKER, H. M.	100 00
Binghampton, Rev. P. Lockwood and wife, with prev. dona., to const. Rev. GEORGE M. LIFE, H. M.	32 00
Brockport, Sumners Hubbell,	10 00
Byron, Pres. ch.	41 43
Cambridge, Ezra Smith,	5 00
Corfu, Pres. ch. m. c.	20 00
Coventry, 2d Cong. ch. and so., ann. coll., 93.70, less exc. 24c.,	93 46
Coxsackie, M. Lusk,	10 00
Dunkirk, Pres. ch., add'l,	24 75
Durham, 1st Pres. ch. m. c.	10 10
East Chatham, Rev. D. A. Jones, to const. Rev. T. W. JONES, Pottersville, N. J., H. M.,	50 00
Eden, Cong. ch. and so.	2 60
Elmira, 2d Pres. ch., of wh. from coll. 159.31, m. c. 31.68, Clara Thurston, to const. Rev. MORSE ROWELL, of New York, H. M., 50;	240 99
Essex, Pres. ch., quarterly coll.,	10 50
Gloversville, Cong. ch. and so., in part, of which from a friend, with prev. dona., to const. F. W. BELDEN, H. M., 50, Mrs. A. Leonard, 25;	100 50
Haverstraw, Central Pres. ch. and s. s.	83 27
Irvington, Pres. ch.	701 31
Liverpool, 1st Pres. ch.	15 00
Martinsburgh, Pres. ch.	7 85
Mendon, Pres. ch., to const. TIMOTHY BARNARD, H. M.	100 00
Meridian, Rev. T. R. Townsend, with prev. dona., to const. W. R. HALLOCK, Fulton, N. Y., H. M.,	50 00
Moravia, Cong. ch. and so. m. c.	13.91
New York Mills, Pres. ch., W. D. Walcott, to const. ASA G. PETTIBONE, H. M.,	100 00
Nineveh, Pres. ch., ann. coll., of wh. from F. Edgerton, 10, Lydia Taggart, 10;	56 90
Palmyra, 1st Pres. ch., add'l, H. E. Perrine,	25 00
Parishville, Cong. ch. and so.	8 00
Pompey, 1st Cong. ch. and so.	40 00
Port Richmond, T. S. Goodwin,	5 00
Poughkeepsie, Vassar College, Miss H. W. Lyman, 50; Pres. ch. m. c. 35.89;	85 89
Rome, John B. Jervis,	24 00
Sherburne, Cong. ch. and so. 67.40;	
William Newton, to const. A. G. NEWTON, Parma, N. Y., H. M., 100;	167 40
Spyten Duyvil, D. H. Kellogg,	100 00
Syracuse, Rev. F. A. Spencer,	10 00
Utica, 1st Pres. ch., C. C. Kingsley,	250 00
Waverly, Pres. ch., Mrs. Sarah Sayer,	10 00
Willsboro, Cong. ch. and so., coll.,	19 75
Yonkers, 1st Pres. ch.	126 77—2,959 14

5,446 79

Legacies. — Manlius, Sabria Johnson, by H. Nims, Ex'r, to const. Mrs. FRANCES NIMS and HARRIETT JOHNSON, H. M.

180 00

5,626 79

NEW JERSEY.

Madison, 1st Pres. ch. m. c.	40 00
Newark, South Park Pres. ch.	86 23
Princeton, Rev. George Hood,	5 00
Succasunna, Pres. ch. m. c.	22 37
West Hoboken, Pres. ch.	41 76—195 36

PENNSYLVANIA.

By Samuel Work, Agent.	
Darby, 2d Pres. ch.	15 00
Delaware Water Gap, Mountain Pres. ch. m. c.	5 00
Philadelphia, Walnut st. Pres. ch. 500; 1st Pres. ch., C. P. Bayard, 200; Kenderton Pres. ch. 25; German st. ch. Bible-class, 25; Anonymous, 10;	760 00
Reading, 1st Pres. ch., coll.,	100 75—880 75
Belle Valley, Pres. ch.	9 25
Corry, Pres. ch. m. c. 5.40; Mrs. A. S. Nash, 5;	10 40
Erie, 1st Pres. ch.	175 00

Honesdale, 1st Pres. ch.	638 75
Lock Haven, G. B. Perkins,	1 35
Montrose, Pres. ch., (of wh. from m. c. 20.)	58 55
Philadelphia, J. D. L.,	50 00
Union Mills, Pres. ch.	9 20
Waterford, Pres. ch.	7 00—959 50

1,840 25

MARYLAND.

Baltimore, 1st Cong. ch. and so.	45 03
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so., annual coll., in part,	92 00
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GEORGIA.

Macon, John A. Rockwell,	2 25
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KENTUCKY.

Louisville, a friend,	5 00
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OHIO.

By William Scott, Agent.	
Cincinnati, 3d Pres. ch. m. c.	22 00
Columbus, 2d Pres. ch. m. c. 52.90, A. Backus, 4;	56 90
Dayton, 3d Street Pres. ch., (of wh. from P. Smith, to const. H. P. SMITH, of Amherst College, H. M. 100.) to const. P. OBLIN, H. M.	259 71
Marietta, 4th Street Pres. ch. m. c.	15 25
Oxford, Teachers and Pupils of Western Female Sem., to const. ELLEN GOW and D. G. KUMLER, H. M.	250 00
Reynoldsburg, Pres. ch. 7, Rev. Homer McVay, 10;	17 00—620 86
By T. P. Handy, Agent.	
Fremont church,	62 63
Lyme, 1st Pres. ch.	30 00—92 63

713 49

Ashtabula, Pres. ch.	67 68
Brownhelm, Cong. ch. and so., annual coll.,	31 65
Claridon, H. J.,	3 00
Cleveland, 1st Pres. ch., (of wh. from H. D. SIZER, to const. himself H. M. 100; I. P. CONVERSE and R. F. SMITH, with prev. dona., to const. themselves H. M., 50 each,) 693.50; 2d Pres. ch. 630.11;	1,323 61
Columbus, 1st Cong. ch. and so., to const F. C. SESSIONS, H. M.	144 51
Gallipolis, 1st Pres. ch.	10 51
Jersey, Pres. ch. m. c. 9.30; C. M. P. 25;	34 30
Marietta, Society of Inquiry of Marietta College,	6 36
Painesville, Young Ladies of Lake Erie Seminary,	136 40
Richfield, M. and N. Hammond,	10 00
Ripley, Pres. ch.	90 00
Toledo, 1st Cong. ch. and so., annual coll., (of wh. from J. H. WHITAKER, to const. Rev. H. M. BACON, H. M., 50.)	308 00—2,166 02

2,879 51

Legacies. — Wellington, Amos Adams, add'l, 857.85, less exc. 2.15,	855 70
Zanesville, Mrs. Susan M. Brown, by Rev. A. Kingsbury, D. D., to const. H. C. BROWN, H. M.	100 00—955 70

3,835 21

INDIANA.

Michigan City, 1st Cong. ch. and so., to const. Rev. J. J. WARD, H. M.	50 00
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ILLINOIS.

Aurora, S. B. Dyckman, 30; Sarah Ebbs, 5;	35 00
Carrollton, Pres. ch., in part,	25 00
Chicago, 2d Pres. ch.	1,245 36
Evanston, Lake Avenue ch., annual coll., 22.59, m. c., 3 mos., 10.25,	32 84
Hennepin, Mary Nash,	4.50
Joliet, Central Pres. ch.	43 00
Knoxville, Pres. s. s., for Giragos and	

Hohannes Nersisian, Theol. Students at Kharpoot, Turkey,	7 38
Lacon, 1st Cong. ch. and so.	22 00
Lake Forest, 1st Pres. ch., ann. coll., 260, m. c. 33.22, to const. HARRIET A. DICKINSON and G. H. Holt, H. M.	293 22
Oak Park church,	47 00
Rock Island, H. A. Smith,	1 00
Rushville, 1st Pres. ch. m. c.	18 00
Tonica, Cong. ch. and so.	16 75
Tremont, Rev. G. L. Roberts,	5 00
Viola, Cong. ch. and so.	5 00—1,501 05

MICHIGAN.

Bay City, 1st Pres. ch.	54 94
Detroit, 1st Cong. ch. and so., annual coll. and m. c., (of wh. from Philo Parsons, to const. Rev. N. J. MORRISON, Olivet, Mich., H. M., 50;) to const. G. M. LANE, Mrs. J. T. BACKUS, Mrs. R. J. HAMMOND, and Mrs. J. HOLMES, H. M., 501.30; Fort Street Pres. ch., annual coll., in part, 123.85;	630 15
Hancock, 1st Cong. ch. and so., ann. coll.,	53 23
Midland City, Rev. T. L. Waldo,	1 00
Saginaw, Miss L. M. Leavenworth,	25 00
Tekonsha, Pres. ch.	12 23—776 55

MINNESOTA.

Beaver, collection,	1 65
Faribault, Cong. ch. and so. 26.60, less exc. 15c.;	26 45
Mankato, 1st Pres. ch. m. c.	3 05
Plainview, Cong. ch. and so. 6; Rev. H. Willard, 7.35;	13 35
Rushford, Cong. ch. and so.	7 00—51 50

IOWA.

Bristol, Rev. O. Littlefield,	10 95
Iowa City, Rev. Benjamin Talbot,	5 00
Muscatine, a friend, 50; Rev. Peter Weidman, 2;	52 00
Nevinsville, Cong. ch. and so.	4 00—71 95

WISCONSIN.

Allen's Grove, Cong. ch. and so. 2.25; Mrs. James McKay, 3.25;	5 50
Beloit, 1st Cong. ch. and so. (of which from R. H. Mills, 10), 104; Mrs. Lydia E. Allen, to const. A. A. BLAISDELL, H. M., 100; Mrs. L. G. Spaulding, 10;	214 00
Fort Atkinson, Cong. ch. and so., with prev. dona., to const. Rev. S. RUGLES, H. M.	18 50
Lodi, Pres. ch. m. c.	4 00
Milwaukee, 1st Pres. ch. 191.33; Hanover st. Cong. ch. and so. 10;	201 33
New Chester, Cong. ch. and so., coll.,	4 00
Racine, J. K. Kilbourn,	5 00
Shopiere, Cong. ch. and so.	45 50
Stone Bank, Pres. ch.	1 50
Waupaca, Pres. ch.	8 10—507 43

MISSOURI.

St. Louis, Pilgrim Cong. ch. and so.	233 85
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CALIFORNIA.

Beuticia, Rev. C. T. Mills,	100 00
Oakland, Pres. ch. m. c., 30, gold,	41 85
San Francisco, Ralph Dunning, by Charles A. Boardman, Middletown, Conn.,	130 00—271 85

OREGON.

Forest Grove, Cong. ch. and so., m. c.	20 00
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CANADA.

Montreal, George Hagar, to const. Rev. THEODORE LEFLEUR, H. M.	69 25
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St. Catharines, 1st Pres. ch., add'l,	15 01—84 26
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FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, Constantinople, a missionary thank-offering, 133.33; a colporteur, 2.80;	136 13
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MISSION SCHOOL ENTERPRISE.

MAINE. — Portland, High st. Cong. s. s. 25; Sandy Point, Cong. s. s. 7.17, W. F. Stowers, 50c.; York, W. and M. Putnam, 20c.; York, (Scotland Parish,) Abbie N. and Lizzie M. Partridge, 50c. each;	33 87
NEW HAMPSHIRE. — Bristol, Cong. s. s. 8; Colebrook, Cong. s. s. 8.25;	16 25
VERMONT. — Brattleboro, Cong. s. s. 26; Georgia, Cong. s. s. 10; Norwich, Cong. s. s., for a teacher at Cesarea, 57.20; Thetford, Cong. s. s. 41.28; Westhaven, Cong. s. s. 4.75;	139 23
MASSACHUSETTS. — Billerica, Ortho. Cong. s. s., for Rev. J. T. Noyes's school, Madura, 12.50; Brookline, two little girls, 15c.; Hadley, South Falls, from Johnuy Cook, 50c.; North Wilbraham, Cong. s. s. 6.03; South Williamstown, s. s. 11;	30 18
CONNECTICUT. — Cromwell, Cong. s. s. 35; Darien, Cong. s. s. 10.50; Guilford, Cong. s. s., for school in Eastern Turkey, 10; Norwich, Augusta G. McCurdy, for children in Eastern Turkey, 2;	57 50
NEW YORK. — Brooklyn, Katie White, 50c.; Deposit, 1st Pres. s. s., quarterly coll., for a native teacher, 13.50; New York, 4th Av. Pres. ch., Grace Miss'n School, for Mrs. Lloyd's Zulu schools, 50, West Pres. ch., Infant class, for Mrs. Bushnell's school at Gaboon, 2.76; Owego, 1st Pres. s. s., for school at Madura, 50; Sherburne, Cong. s. s., to const. H. T. DUNHAM, H. M., 100;	216 76
NEW JERSEY. — Bloomfield, German Pres. s. s. 13.28; Madison, 1st Pres. s. s. 54.50;	72 78
PENNSYLVANIA. — Philadelphia, Walnut st. Pres. s. s., proceeds of a Fair, 3; Reading, 1st Pres. s. s. 100;	103 00
OHIO. — Columbus, 2d Pres. s. s., (of wh. for a teacher in Palu, 40, for a teacher in Madura mission, 40,) 146.45; Dayton, 2d st. Pres. ch., for school at Orooniah, 10; Fremont, s. s. 12.37; Gallipolis, 1st Pres. s. s. 15; Marietta, Carl N. Lorey, 50c.; Warren, Pres. s. s., for a teacher in India, 34.62;	218 94
INDIANA. — Charlestown, Johnnie Sturgus, 50c.; Greencastle, 1st Pres. s. s. 80c.; Terre Haute, Cong. s. s. 24.25;	25 55
ILLINOIS. — Vandalia, N. S. Pres. s. s. 15; Waverly, Rev. H. M. Tupper, 15; West Du Page, 1st Pres. s. s. 16.10;	46 10
MICHIGAN. — Albion, Pres. s. s. 34.75; Brighton, Mrs. J. B. Lee, 50c.; Mount Clemens, Pres. s. s., for Babajee, student at Ahmednuggur, 25; Tekonsha, Pres. s. s. 7.52;	67 77
MINNESOTA. — St. Paul, House of Hope Pres. s. s. Miss'y Soc.	65 00
IOWA. — Kossuth, Yellow Springs Pres. s. s.	6 55
WISCONSIN. — Delavan, Cong. s. s.	62 13
FOREIGN LANDS AND MISSIONARY STATIONS. — China, Peking, friends, for Mrs. Bridgman's girls' school,	421 51
	1,583 15
Donations received in July,	30,817 62
Legacies,	1,222 70
	31,540 32
☞ Total, to August 1st, 1867,	341,490.43



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